Levamen Infirmi:

Or, Cordial Counſel to the

Sick and Diſeaſed.

CONTAINING

I. Advice concerning *Phyſick*, and what a *Phyſician* ought to be; with an Account of the Author's *Remedies*, and how to take them.

II. Concerning *Melancholy*, *Frenſie*, and *Madneſs*; in which, amongſt other things, is ſhew'd, how far they differ from a *Conſcience oppreſt with the Senſe of Sin*, and likewiſe how they differ among themſelves.

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To which are added

Several Predictions of what may happen to the End of the World.

The whole being enrich'd with *Phyſical*, *Pious*, *Moral* & *Hiſtorical Obſervations*, delightful to read, & neceſſary to know.

By D. IRISH, *Practitioner in* Phyſick *and* Surgery, *now Dwelling at* Stoke, *near* Guilford *in* Surry, *where he is ready to Serve any Perſon, to the utmoſt of his Skill.*

LONDON,

Printed for the Author: And are to be Sold by *Iſaac Walker*, Bookſeller in *Guilford*, 1700.

Tu. c 15.

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MVSEVM
BRITAN
NICVM

To the Worſhipful and much Eſteemed Mr. *Robert Berry*, Mayor of the Ancient Corporation of *Guilford* in *Surry*,

And to all my Loving Neighbours and Friends.

Worthy Friends,

THat I might pay a more than Momentary acknowledgment for the many Teſtimonies of Love and Honour I have daily receiv'd at your hands ever ſince Providence brought me amongſt You, I humbly lay at your feet this little Book: *And ſince Friendſhip is beſt preſerv'd and cultivated by mutual Obligations, I will (which indeed is all I can do on my part) in Return of Your many good Offices, when ever any of You, or your Friends, are pleaſed to call for my Aſſiſtance, make it my ſole care and deſign to Adminiſter proper Medicines, as the Patients neceſsity ſhall require.*

Another Reaſon of my Dedication, ariſes from the knowledge I have of Your Zeal for Godlineſs, and the Propagation of the true

Religion, to which I hope this my little Book *will in ſome meaſure Contribute. I need not ſtimulate You to the encouraging of* Virtue, *and curbing of* Vice, *ſince I know that You, according to the Power God has inveſted You with, will take care to puniſh Iniquity, and maintain the Purity of the Chriſtian Religion, which has ſuffer'd ſo long by the Remiſneſs of many of its Profeſſors, inſomuch that* Atheiſtical *Principles and Practices have ſtrangely gotten ground of Goſpel Truths, to the Spiritual Grief of all the Godly.*

And now ſince I conſider'd that Spiritual and Corporeal Maladies are the two grand Misfortunes of Mankind, I have in theſe ſheets endeavour'd to Remedy both.

Phyſick is chiefly what I Profeſs, nor am I aſham'd ſince it is of ſuch Intrinſick worth, that it even adds honour to the moſt honourable Practitioner: That it is profitable to the Natural Body, and conſequently to the Body Politick, ſince the latter conſiſts of the former as a Whole do's of its Parts, muſt be acknowledg'd by every one that is Sanæ Mentis, *and*

needs

needs not Helebore. *Hence the Wiſe* Grecians *did not without Reaſon highly commend* Hypocrates, *and the* Latines *their* Cornelius Celſus, *for their Courage in firſt Venturing, and Wiſdom in wading into the Depth of this Myſtery, and for their tranſmitting in their Works this Noble Art to Poſterity.*

This Art was anciently Valu'd at ſo high a Rate, that Apollo *and* Æſculapius, *eſteemed by ſome the firſt Founders of* Phyſick, *were adored as Gods for the Excellence of their Invention. Beſides, the Word of God, which indeniably Warrants our Eſteem for whatſoever it Extolls, mentioneth Phiſitians by way of Honour before the giving of the Law; the which doth not only implicitly allow, but expreſly Commands (if the Old Engliſh Tranſlation be credited) the uſe of* Phyſick; *ſee* Gen. 50. 2. Pſal. 147. 3. Exod. 15. 26. *God giveth Medicines to heal, Health is the Prince, the firſt Born, as Life is the King, of outward Bleſſings. The Widow in the Goſpel diſeſteemed all her ſubſtance in compariſon of this Jewel: And* Job *ſaid,* Skin for Skin,

and all that a Man hath to ſave his Life. *The Phiſitian, who is* Manus Dei, *brings this precious Pearl, Health to the oppreſſed Sick, where God ſees it neceſſary for their future good. God and Nature* (qui nihil fruſtra agunt) *have appointed Herbs not only for Meat, but alſo for Medicines, the virtue and value of which would never be found out, nor made ſerviceable to their right Ends, if ſome did not employ their time and tallants in ſearch thereof: tho' 'tis a task full of difficulties; for the natures or effects of Simples alter according to the difference of places in which they grow, and according to the Conſtitution of the Perſons to whom they are given. How miſerable then are thoſe places where nothing but ignorant Pretenders abound, whoſe Medicines are uſually worſe than Ineffectual, and ſuch as take them are deliver'd up to the Mercy (I ſhould rather ſay, Cruelty and Execution) of Ignorant Pretenders. On the other hand, what a great felicity and happineſs is it when the* Sick *and* Diſeaſed *meet with Perſons both of much Science and Conſcience, who*

under-

derſtand and conſider the Cauſe of Diſeaſes, e Nature of Ingredients, the Conſtitution of atients, the difference of Climates, and the roper Seaſons of Adminiſtring Phyſick, and aithfully, according to theſe Circumſtances, reſcribe and Apply it.

Yet, dear Countrymen, all this without God-neſs is not enough, which, as the Diamond to he Ring, addeth real Value to all natural and cquir'd Accompliſhments, and which is the nly Ark for the Soul to be ſhelter'd in when a Deluge overfloweth. O! how glad would unſanctified Schollars be, who are now cry'd up for ſublime Wits, for the Quinteſſence of Learning, for living Libraries, and Divine Eagles, for Magiſtri Sententiarum, Doctores Angelici, Seraphici, Subtiles, and what not, if they could paſs at the great Day for the greateſt Ignorants, and moſt illiterate Innocents that ever were in the World.

'Tho' my Practice is Phyſick, yet have I preſum'd to Write of Holy and Spiritual things, becauſe Religion is abſolutely neceſſary in all; and alſo to beget in all Men diligent

gent endeavours after true Piety, as the only means to arrive at a right management of their Parts.

The Lord grant that what I have written may be apply'd as Medicinal, to the health of my own, and the Souls and Bodies of others, which is the hearty Prayer of

Honoured Sir,

And dear Countrymen,

Your true Friend, and

Humble Servant,

D. Irish.

David Irish,

Practitioner in Physick,

His Advice concerning Physick.

PHysicians are called by *Herophilus*, *Manus Dei*, the *Hands of God*, and not very improperly, since they are the Instruments he often uses in restoring Health, and repairing decayed Nature: they ought with no less Cheerfulness and Diligence help the Poor in their Extremity for nothing, or at most, for a very small Reward, as the Rich for great Sums, since it is not the *Physician*, but *GOD* that cures; for in *Exod.* 15. 26. God saith, *He will put away their Diseases, and heal them, if they keep his Commandments, it should go well with them, and they should be free from Diseases.* In other places God hath stiled Himself *Jehovah Rophe*, the *Lord the Physician*, and worthily, for from Him comes the *Gift of Healing*; therefore, as I said before, Physicians and Chirurgeons also are but God's Instruments, who act under Him. 'Tis He only that can command Health; all the Medicinal means Physicians use are but the order in which he is pleased

to work such effects on our Bodies as he sees fittest for us. And no doubt but the Science of Physick made a part of the great Wisdom wherewith *God* inspired *Adam*; for, questionless, this enabled him to perform the Office of a Midwife, and to assist *Eve* in her Extremity; for, as may be gathered from Scripture, her Travail-Pains were as great as those of her Posterity and Sex are at this day.

Here it may not be impertinent to observe, That Children, as soon as they are born, (a good Argument of their Original) call out upon the two first Letters of our first Parents Names; the Males crying AE, AE; and the Females, EA, EA, as a Token of the miserable Condition *Adam* and *Eve*, by their Disobedience, entail'd upon their Posterity; for indeed, by their breaking God's first Commandment, we had all for ever perished, were not God's Mercy great and wonderful towards his People, in working a means for their Redemption, as well as for their Recovery of Health, which is very easie to be understood by the Angels Salutation, in his using the aforesaid Letters *EVA*, the Name of the Woman, (who at first made us Bondsmen) to make us free, when the Angel *Gabriel* inverted their Order, and pronounced them *AVE* to the Virgin *Mary*.

Since, as is said, God is the great Physician, whensoever we are Sick, or any ways Infirm, let us call upon Him for Help, and He will hear us, *being always readier to give than we to ask*, 2 King. 20. 5, *&c.* consider then what *God* said to *Hezekiah*; *Behold*, (said he) *I will heal thee*. And *Isaiah* said, *Take a Lump of Figs, and they took them, and laid them on the Boile, and Hezekiah recovered, and lived* 15 *years after*, Isa. 38. and *John* 9. 6. which Examples teach us, that without God the Prescriptions of Doctors

signifie

ſignifie nothing, but where God pleaſes, even ordinary means have great power to procure Health, which once obtain'd, Men ought to give Praiſe to God in perpetual Gratitude for their Recovery; but Men are in this, as well as in other Duties, too remiſs, as appears by the Ten Lepers which Chriſt cured, of whom there was but one that return'd Him Thanks, tho' He expects the ſame return from all, (*Rom.* 12. *Tit.* 2.) eſpecially thoſe He heal'd and cured of troubleſome and dangerous Diſeaſes.

We have his Word to ground our hopes and boldneſs upon in asking, where He tells us, That *He that heareth his Word, and believeth on Him, ſhall obtain Eternal Life.* Now, if upon ſuch Conditions He will give us Eternal Life, we need not doubt but that He will give us a temporary Health, if He ſees that it be good for us, or conduſive to that Life which is Everlaſting. Therefore let us, as thoſe that are not without Hope, *be ſtedfaſt, unmoveable, always abounding in the Works of the Lord, foraſmuch as we know our Labour is not in vain in the Lord,* 1 Cor. 15. 58.

Ex libris nemo evaſit artifex, No Man becomes an Artiſt by Books, only this, as in moſt Arts, ſo in Phyſick, is undoubtedly true. Believe me, a greater inſight is required to the making of a Phyſician, than what the beſt Books in the World can furniſh a Man with; one muſt have Time and Experience to gain an acquaintance with the Knowledge of Man's Body, and the Uſe of Inſtruments belonging to the Art; 'tis Practice that beſt teaches us the Virtues of Simples, and which alone can make Medicines call'd *Experienced* truly ſo.

He that is only Book-learn'd, his Skill at beſt is but Skin deep; *Galen* diſcreetly compares ſuch to thoſe Pilots, who by Books only will undertake to

ſteer a Ship into any part of the World, tho' they were never at Sea before; but the End of ſuch a Man's Undertaking would doubtleſs be as dangerous to himſelf, as the Attempts of a Book-learn'd unexperienced Phyſician are to thoſe he firſt practiſes on. Yet we have ſtore of young Doctors, ſome of which not over-learned, who, as ſoon as ever they come out of the Univerſity, will undertake to write Preſcriptions to the Apothecaries for Medicines to cure the Sick even of the moſt obſtinate and intricate Diſeaſes, when they are void of all manner of Experience and full of nothing at beſt but Noiſe and ſpeculative Notions: But ſince theſe two contribute little to the Recovery of the Sick, they are not by wiſe Men to be relied on, except when no others can be had; of this I will ſay no more, but tell you what an Emperor did on the like Occaſion, when a young Doctor was brought to him. *Doctor*, ſaid the Emperor, *How many haſt thou kill'd in the time of thy Practice?* The young Graduate anſwer'd, *May it pleaſe your Highneſs, Not one.* To him the Emperor gave his Fee, and bid him be gone; for, ſaid he, *I'll take nothing from ſuch a Doctor that has not kill'd any one in his Practice; he may try Experience upon me, and ſo kill me firſt: Fetch me an old experienced Phyſician; for I've no mind to give beginning to any Man's Art by my End or Death.* Then they brought to the Emperor an ancient, grey, old Doctor, of whom the Emperor, as of the former, demanded, *How many he had killed in his time of Practice?* The Doctor anſwered, ſtroaking his Beard with his Hand, *If your Highneſs can number theſe grey Hairs on my Chin, then I can tell you the Number of thoſe to whom my Practice prov'd fatal; but by my then Killing, I have now well inform'd my ſelf of the way of Curing.* 'God have 'Mercy,

'Mercy, old Doctor, reply'd the Emperor, I find 'by your Confeſſion that you are an experienc'd Man, 'I'll venture to take ſomething from you, or by your 'Directions, for I know, continued the Emperor, 'that by the Divine Decree of God Almighty, all 'Metals, Minerals, Herbs and Plants, enrich'd with 'various Scents, Taſts, Colours and Forms, grow 'and ſpring forth of the Earth, poſſeſt with many 'and great Virtues, inſomuch, that I hold it a great 'Offence to attribute to any other than to the Deity 'the Benefit of a Bleſſing adapted for ſo many Uſes; 'beſides, the Knowledge of the Virtues of theſe things 'is no leſs than Divine in its Original; for cer-'tainly no Man's Capacity could ever attain to the 'Knowledge of theſe things at firſt, without the 'Aſſiſtance of a Supernatural Power and Inſpiration; 'this being ſo, 'twill be eaſily granted, that when in 'the beginning God breathed into *Adam* the Breath 'of Life, he then alſo taught him the Knowledge of 'Nature in all her intricate Operations, Faculties 'and Virtues, that is, diſcovered to him, the ſecret 'Energy of all things contained in the Circuit of this 'Univerſe; and at this day we ſee the ſame God 'preſerves by means all thoſe Beings he at firſt made 'without means. In fine, ſaid the Emperor, I will not adventure to be preſerv'd by unexperienced Men, leſt I ſhould Shipwrack my ſelf upon the Rocks of horrid Ignorance; but will look for the Con-tinuance of my Life from thoſe whoſe Experience, under God, has furniſh'd them with the Means and Methods of preſerving Nature. You ſee, Reader, n Example of a wiſe Emperor, to teach thee a Leſ-on of neceſſary Caution

Since the Lord has endow'd the Earth and its umerous Product with many Medicinal Virtues, 'tis well irreligious, as 'tis fooliſh in any, to diſown

their Being, or to abhor their Uſe. *From the Lord*, as we have elſewhere ſaid, *cometh the Gift of Healing*, which alſo appears from Scripture, ſeeing God is therein ſtiled, the *Only Phyſician*. God was the firſt Operator, as you will confeſs upon calling to mind his taking out one of our Grand-Father *Adam*'s Ribs whereof to make a Woman, which thing was ſo wonderful, that it may well be counted the greateſt as well as the firſt Operation. Our Bleſſed Saviour took his Name from his healing Nature, and to countenance our Practice made uſe of ordinary means, as *Clay* and *Spittle*, in Reſtoring Sight to the Blind; not but that he was able to have alone perfected the Cure by his powerful Word, without ſuch means, were it not that he meant to ſhow us, by his Example, that with Means, and God's Bleſſing thereon, much may be done in Reſtoring Health to the Sick, and Eaſe to thoſe in Pain. 'Tis above 5700 Years ſince God firſt taught our great Grand-Father *Adam* the Virtues of all things, and conſequently furniſh'd him with the main Materials fit for a Phyſician and Surgeon; but as to the practick part, by what I have already ſaid, the latter is more ancient.

Let us be moderate in our deſire after Knowledge, leſt by a too hot purſuit, we, with *Adam*, not only loſe what we ſeek for, but our primitive Science and Happineſs into the Bargain; therefore let us take our Saviour's Advice along with us, *Firſt to ſeek after the Kingdom of Heaven, and then all other things ſhall be added unto us*. Let us then take heed, that we ſet not our Affections too much upon the things of this World, but rather let us ſeek after the true Knowledge of God; but we have no means to know God to purpoſe but by his Word; therefore let us ſtudy his Word, that we may have Eternal Life, which Word will in the next World bring us to it.

and then we ſhall know the great Creator of the World, and us: and ſince even now all our little Knowledge, Arts and Sciences, come from God, let us then wholly rely upon Him; for *except we abide in Him we can do no good thing*, John 15. 16.

Next, I will give you to underſtand what manner of Men *Phyſicians* and *Surgeons* ought to be; *Omnibus aliis Medicus præſtantior unus.* They ought to excel others in fearing God, and eſchewing Evil, as much as Divines themſelves; for truly the Divine and Phyſician *conveniunt in uno tertio*; they are both for Curing; the Divine heals *Corpus per Animam*; the Phyſician, *Animam per Corpus.* Every Divine is a Spiritual Phyſician, and every Phyſician ought to be a Spiritual Divine, tho' not by Profeſſion, yet by Practice; for into their Hands God has put the Lives of thoſe he lov'd ſo well, that he Redeem'd them by the Blood of his only begotten Son. St. *Luke*, the beloved Phyſician, was a Divine Evangeliſt, and commends the Study of thoſe great Books of God, the Book of his Scripture, and that of his Creatures, ſince the glory of God, and the good of his Creatures, ought to be the Mark to which all the Endeavours of Phyſicians ought to be directed.

Phyſicians ſhould by no means give the leaſt Entertainment to ſuch a Monſter as Covetouſneſs within their Breaſts; nor ought they to have any reſpect to Perſons, but go as freely to the Poor for a little Money, or for nothing, when Need requires, as to the Rich for ample Rewards; for *thoſe that give to the Poor, lend to the Lord, and* may be ſure *God will reward them double-fold.* On the other hand, a Phyſician is not bound to behave himſelf in this manner to the Rich, but may take his Fee lawfully and cheerfully when it is offer'd; but there are too many who are willing

to have the Physicians Help, but slow in Paying him. Hence 'tis observ'd, that a Doctor appears to his Patient in three different Forms: *First*, when he tells the Patient there is hopes; O then he appears as an Angel. Next, when the Cure is perform'd, the Patient looks upon his Physician as a God. But lastly, when the Physician demands his Reward, then his Patient takes him for a Devil. Thus different Circumstances beget different Opinions in those hateful Minds that are corrupted by Avarice and Ignorance. Therefore it is the Physicians and Surgeons Rule, *Accipere dum dolet*, to take the Sound Fee whilst the Sick Hand gives it.

Life is short, Art long, Occasion sudden, Experience dangerous, Judgment difficult: Hence we may conclude, there are but few good Physicians; and yet it is not sufficient, tho' the Physician or Surgeon do their Parts or Office, unless the Patient and his Attendance do their Duty also, whereby outward things may be as well order'd as those that are given inwardly; this is the main Hinge upon which all the rest turn; and therefore ought earnestly to be prest, and all too little to make Servants diligent: The Physician ought to be faithful and cautious in Practice; for Life hangs as it were but by a slender Thread, and is at best but short, yet is apt to be made much shorter by many Accidents, and those very small ones too. Art is long, if Theory and Practice are consider'd. Diseases are sudden, and if not suddenly removed, may quickly ruine. Past Experiments, if not well understood, may lead the Physician into Errour; besides, Judgment is very difficult, through the Variety of Diseases and their Causes, which, by the Fault of the Sick and his Attendance, are many times not perceived even by Physicians of greatest Abilities. *Astrology*,

Aſtrology, tho' in many of its parts is accounted ridiculous, yet is greatly (if not only) uſeful for thoſe that ſtudy Phyſick; for without it the pretended Phyſician can never have the true Knowledge of the Criſis, or Critical and Judicial Days. It is moſt certain, that *Hippocrates* and *Galen*, the two Pillars of the Art of Phyſick, found out the Uſe of Vegetables and their Natures, as alſo many other Phyſical things, by the Influence of the Stars. But God is the Governour and Diſpoſer of all their ſeveral Virtues; and when they are tranſplanted out of their natural Soil, they loſe their Planetary Virtues in a great meaſure, yet they continue with the ſame Colours and Smells, tho' not ſo ſtrong; therefore the Chymical Extractions made from them, where they naturally grow, are the beſt of Medicines, if adminiſtred according to Aſtrological Rules, the want of knowing which, is the cauſe of great Errors in many Phyſicians; but for finding out any Diſeaſe, I ſay with *Mepardus*, *Potius lotium inſpiciendum quam aſtra*, That *the Urin is rather to be look'd into than the Stars.*

We read in Holy Writ, That *the Phyſician is honourable*; underſtand this of him that is expert; for one ignorant in his Art renders himſelf deſpicable and ridiculous. Now the way to make him perfect, is to know Nature, and her ſecret Operations. It is not the Phyſician's feeling the Pulſe of the Party, or queſtioning with him how he feels himſelf, and in what part of his Body he is moſt afflicted, that can give a Man a thorough underſtanding of his Malady. The Pulſe is deceitful, and the Patient himſelf is oft ignorant: Theſe then, I ſay, are not ſufficient grounds for him to proceed upon, and yet without a good Foundation the Fabrick is not likely to be well built,

or

or at leaſt not to ſtand long: How, alas, ſhould Man, overcome with the weight of his own Torture or diſtracted with a too violent Deſire for preſe Relief, define the State of his own, perhaps, unſpeak able Miſery; and yet, I ſay, the Cauſe of a Diſe muſt be firſt known before the Doctor can make Medicine judicially proper, or undertake with a ſa Conſcience to make a Cure; this being ſo, the Natu and Temper of the Patient ought to be known, an that can never be diſcern'd by looking on the Patien and feeling the Pulſe, tho' this is all moſt of th ignorant Pretenders ground their Proceedin upon, when as that which unerringly ſignifies th Complexion to be Sanguine, Phlegmatick, Choleric or Melancholly, is not any inferior thing: No, it the Superior Bodies that beſt explain the Matte Thus *Saturn* ſignifies Melancholy, *Jove* Sanguine *Mars* Choler, *&c.* and every one knows, that by th *Moon* Convulſion-Fits are foreſeen; therefore, *Galen*, *Hippocrates*, and all the rational and ancien Phyſicians and Students of Nature were eminentl ſkill'd in this ſort of Aſtrology; ſo they eſteem'd and with Reaſon, all Pretenders to Phyſick, that were ignorant of *Aſtrology*, to be rather Fools than Phyſicians. Hence *Galen* admoniſheth all Men not to truſt themſelves in the Hands of that Phyſician, (or rather ignorant Pretender) who is not ſkill'd in *Aſtrology*, ſince the Ignorant therein are not able to perform with Certainty any Cure whatſoever. Beſides, what will cure a Flegmatick Man of a Fever, will not cure one that is Cholerick; and then the pretended Phyſician ſeeing his Medicine doth not work the like Operation as formerly, ſuppoſes the Malady to be ſomewhat elſe, and himſelf miſtaken, and then he falls another way to work; and ſo, to be

ſhort,

ort, kills the Patient with a great many Thanks
d Gratuities both of Money and Gifts; for (as
e Ignorant about him ſuppoſe) he doing his En-
eavour to cure the Sick, ought to be well rewarded,
ſpecially if he can but talk of this rare Cure, and
at excellent Remedy, and preach himſelf up, and
thers (a thouſand times more knowing than him-
lf) down, and now and then uſe ſome *Latin* in his
Diſcourſe, and flouriſh it out with hard Words to
e Ignorant; I ſay, he carries it then, whether he
ve or kill, and that with a great deal of Credit, as
e and his ignorant Friends think. Likewiſe *Blood-
tting*, if the Heavens be not duly obſerv'd, is of no
Efficacy, and ſometimes they hinder *Phlebotomy*,
which the ignorant Surgeon colours with ſaying,
he Party is faint-hearted, or hath much Wind in his
Veins, or with ſome ſuch like ridiculous Whimſie;
for they know no better, being ignorant of Aſtro-
logy, which is a ſpeculative Science, very neceſſary
in the Adminiſtration of Phyſick, being counted by
the ancient Practitioners of Phyſick, rather Divine,
than Diabolical or Conjuring. I ſay more of this
than otherwiſe I would, did I not greatly deſire that
all good Arts, eſpecially thoſe I am converſant in,
might be refined from their Droſs, and that Know-
ledge might ſtill encreaſe upon the Earth.

It is generally taken for granted among the unskil-
ful, that the ſeventh and fourteenth Days are cri-
tical, which they call the firſt and ſecond Criſis; but
'tis not true; for the true Criſis is thus known, look at
the time of the Parties firſt falling ſick, in what Sign,
Degree and Minute of the Zodiack the Moon is in,
and when ſhe comes to the Square thereof, that is
the firſt Criſis; when ſhe comes to the Oppoſition
or oppoſite place thereof, it is the ſecond Criſis; the

next

next Square is, the third Criſis; and the ſame pla where ſhe was at the firſt falling ſick, is the four Criſis, and ſo go on. Again, the Judicial Days a the middle, between the two Criſis; Critical Da are known by Aſtrology, and no otherwiſe. Th Criſis is the ſudden Motion of the Diſeaſe, eith towards Health or Death. By Aſtrology alſo, o the ſight of the Urin, the honeſt Phyſician may clear diſcern which way the Diſeaſe will tend. And thu much of the Excellent uſe of Aſtrology, as the an cient Practitioners uſed; and thus far I allow o Aſtrology, believing ſtedfaſtly that the Stars are fo Signs, and for Seaſons, and that God rules them therefore God is the Governour of all things above and here below; and therefore I pray thus, *Hi Will be done on Earth, as it is in Heaven.* Amen.

There is, that I may ſpeak all in a word, requir'd in a Phyſician exquiſite Knowledge, long Practice, great Virtue, and good Succeſs. The Sick is to be patient and obedient, Apothecaries and Surgeons exact, Nurſes alſo muſt be careful and diligent in obſerving the Phyſicians Directions; nay, the Air, Linen, Diet, and Beds of the Sick, ought to be convenient, and according to Direction.

Medicine is an Art, ſome ſay a Science, removing Diſeaſes; its Subject is Man's Body, or indeed, I may ſay, all things ſenſitive are its Object; its End is Health. In it are five parts.

1. *Phyſiologia*, which is the Knowledge of the Body, fram'd of Elements, Temprements, Parts, Faculties and Functions. 2. *Pathologia*, which is exercis'd about things preternatural; and ſuch are all things that bring Diſeaſes. 3. *Semeiotica* is that part of Phyſick in which is handled the Method of knowing, as well the preſent as the future Eſtate of Man.

an. 4. *Hygeine* is that part of Phyſick employ'd out the Preſervation of Health. 5. *Therapeutica*, nich is that part which reſpects the Reſtoring loſt ealth, and is divided into two parts; The *firſt* con- ins the general Method of Curing, propoſing all ules neceſſary for the Cure of all kinds of Diſeaſes, nether ſimilar, organick, or common: The *ſecond* ves Rules for the Curing particular Diſeaſes; it is led Practick, being nothing elſe but the practick ethod of Curing each particular Diſeaſe.

Chirurgery teaches how to contribute to the Cure many Diſeaſes by Manual Operation; it is in ny things ſubordinate to *Phyſick*; for as ſome di- de Arts into Architectonick or Magiſterial Arts d Miniſterial Arts; ſo according to them the Art Phyſick is an Art Magiſterial in a knowing Phy- ian, who not only preſcribes a Remedy, but can ſo ſhow the Reaſonableneſs thereof, when as the rt Miniſterial is that which follows the Directions the Art Magiſterial, without giving the Reaſon. s for Example. The Art of *Breathing a Vein* in a rgeon, whoſe Province is to execute the Commands the Phyſician, tho' he know not the Reaſon why e Phyſician ſo commands.

The Art of Surgery is very ancient, for which eaſon perhaps it is that the Words to the Surgeons rms is, *De Præcipientia Dei*. 'Tis exercis'd eſpe- ally on external Parts, yea, and on internal too, far as Hand or Inſtruments may reach. It con- ins four Parts, (the Knowledge of which makes a mpleat Surgeon) *viz. Compoſorix*, *Ablatrix*, *Sepe- trix*, *Appoſearix*; it conſiders *Anotomicks* in the ructure of Humane Bodies, *&c.* *Secondly*, The yſical State of the ſame. It alſo enquires into the iſquiſitions of things relating to Humane Bodies; as eir *Preſervation*, *Agitation*, and *Affections*. The

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Thoſe that intend to be excellent in theſe Ar ought often to read good Authors, have freque Commerce with Phyſicians, Surgeons, Chymiſts, a Apothecaries; ſee Preparations, and mechanick Mi tures, and to frequent Hoſpitals, where they m ſee great Varieties. In Summer they ſhould He balize. Likewiſe Travel will much advance the Knowledge. Theſe things, as they help Experien and Knowledge, will acquaint them with the Miſt ries of Art, and render them skilful in the Ico and Figures uſed in Philoſophical, Zoological a Chymical Parts, and prevent their being impo upon by ignorant pretending Medicaſters, *&c.*

Since I have made theſe things thus known to yo let it be thy Care, good Reader, not to adventu the being Shipwrack'd upon the Rocks of horr Ignorance, and of being at once rob'd of Heal and Wealth too, by ſuch as think all Diſeaſes m be cured by Chance, which indeed is a Chance ſome ignorant Pretenders to Phyſick and Surge cure one of a Thouſand. Indeed ſome recover the Health by the ſucceſsful Endeavours of Nature, wh under the Hands of the Ignorant, and this gives t unskilful Pretender ſome Reputation, tho' indeed deſerve none; for in reality the Patient was relie by meer Chance, if what the Pretender gave wroug the Cure, ſince he was ignorant of the effect of Medicines, or perhaps his Medicines, as they did

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as reaſonably as can be deſired, and ſhall give them
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To give a Relation of the Causes and Names of all manner of Diseases and Infirmities, would make too big a Pamphlet to present you withall; but considering that the Generality of People are poor, and not able to give a large Fee to a worthy and able Physician, nor to answer the Charge of an Apothecary's Bill, tho' but reasonable; I therefore publish this Book, to give Notice to all Persons, that I will afford my Medicines more reasonable than any Man can, by reason I make and prepare all my self, and will go when sent for to visit any Patient cheaper than any Man I know; and for this my Charity I hope your Experience will crown my Works, and a Blessing attend my Endeavours, in that I afford Medicines of great Worth for a little Money.

An Account of the Doctor's Remedies, and how to take them.

I Am not ashamed to give an account of what I profess, nor to express of what my *Pills* and *Tincture* are made, that those who are expert Practitioners (who indeed are only capable to judge of their Excellence) may give their Opinion of them;

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and those that desire further Satisfaction of my Abi-
lities, let them examine those that have made tryal
of me, and of my *Stomach Pills* and *Tincture*, which
are only an extract of the chiefest *Simples* of the Fa-
mily of *Vegetables* that are *Specificks*, *Hepaticks*, and
Spleneticks.

My *Antiscorbutick Tincture* is drawn from an In-
fusion of *Scurvy-Grass*, *Liver-wort*, *Hearts-Tongue*,
Tamarask, and *Hepatick* and *Splenetick* Ingredients;
therefore they are more proper for Curing the *Scurvy*
with all its crowd of Symptoms than commmon
Spirit of Scurvy-Grass; and consequently I may justly
commend my *Pilula Stomachica & Tinctura Antiscor-
butica*; that is, my *Stomach Pill and Tincture against
the Scurvy*, to be most useful and profitable for all
those for whom I have the best Wishes; and there-
fore I advise all my Friends and Neighbours to
make tryal of these my *Pills* and *Tincture*, which will
cure those complicated Distempers intermixt with
the *Scurvy*, by rectifying the *Scorbutick Humours*
by cleansing the *Stomach* from all peccant matter
that hinders Digestion; also they carry off all *acid*
or *acrimonious Juyce*, or any undigested thing that
breeds *adust Choler*, whence frequent Diseases are
derived; therefore it is most proper to take a Dose
or two of these *Pills*, to carry off those *Humours*
before one enters upon any other Medicine to effect
a Cure.

To apply things outwardly, as some do to *Break-
ings out*, or *Sores* of a *Scorbutick* nature, is hurtful;
for it drives back the *Humours* into the *Stomach*
which cause *Sickness* and *Vomiting*, *want of Appetite*
Pains and *Wind* in the *Stomach*, and adjacent Parts
and makes the *Stomach* to lose its Tone and Recti-
tude, and then the Body can enjoy no Health; be-
sides

ſides, a bad *Chylification* is the original of many Diſeaſes. How careful then ought People to be in keeping the Kitchen of their Bodies, I mean their Stomachs, clean, ſince that would be the only means to prevent Diſeaſes, as well as cure them; nay, this would ſo preſerve Health, that Men might attain the Happineſs of ſeeing the utmoſt of their appointed days with Eaſe and Comfort.

It was the Opinion of the ancient Phyſicians, That the *Stomach* and *Spleen* contained a *Ferment*, which hindred them from performing rightly what they were intended for, becauſe the abundance of *fixt Salt* falling upon the *Stomach* cauſeth *ſoure* and *unſavoury Belchings*, from which alſo proceeds *melancholick*, *tenacious*, *groſs* and *crude Humours*, which mixing with the *Maſs of Blood* cauſeth a *Cachexy*, which obſtructs the *Liver*, and finally ends in *Scorbutick* Diſtempers. Now my *Pills* and *Tincture* are the moſt excellent means yet known for their Cure and Prevention, by cleanſing and ſweetning the whole *Maſs of Blood* and *nervous Juyce*, rectifying all the Defects and Injuries that putrifie the *Blood*, which being corrupt, defileth the whole Habit of Body, and is the Cauſe of *Eruptions*, or all ſorts of *Breakings out*; as *Itch*, *Leproſie*, *Spots*, *Ring-worms*, *Kings-Evil*, and all ſorts of *Swellings* in the Joynts, or other parts, which ſometimes turns into *Fiſtula's*, or ſuch fretting *Ulcers* or *Sores* that will hardly admit of Cure till the *Scorbutick Humours* be carried off, and the *Maſs of Blood* cleanſed from the aforeſaid Humours, the primary Cauſe thereof; therefore you muſt firſt remove their Cauſe, before you can effect a Cure. Sometimes theſe Humours break out principally in the *Head*, and then it turns to the *Scurff* or *Scald-Head*. Sometimes they fall on

the *Eyes*, and produce *Lachrymarious Humours*, which endanger the *Sight*, by breeding *Cataracts* and *Glaucoma's*, and if they obſtruct the *Optick Nerves*, incurable *Cataracts* follow. Sometimes theſe Humours over-heat the *Brain*, by reaſon of *Vaponrs* which ariſe from the lower parts of the *Body*, ſent up to the *Head*, and then they bring *Deafneſs*, by obſtructing the *Organs* and *auditory Nerves*, which hinder the *Drum* and *Anvil* from ſending the Eccho to the *Brain*, and many times is the Cauſe of more ſtubborn Diſeaſes; as *Cancers* in the *Breaſt*, *Gouts* of all ſorts, *Dropſies*, *Jaundice*, *Collick Pains*, with *Griping* in the *Bowels*, *Stitches* in the *Sides*, *Pains* and *Weakneſs* of the *Back*, *Obſtructions* of the *Liver*, *Spleen*, *Meſentary*, *Diaphragma*, *Tranchea*, *Arteria*, and *Stoppage* of the *Pipes* of the *Lungs*; hence come *Aſthma's*, and *Conſumption*, *Coughs*, with *Shortneſs* of *Breath*; and when the *Stomach* is ſtufft with theſe ill *Scorbutick Humours* we are afflicted with *Giddineſs* of the *Head*, *Convulſion-Fits*, and laſtly with *Contraction* of the *Nerves*. Sometimes by over-charging of Nature with ſtrong Drinks proceed *Vapours*, which cauſe *Apoplexies*, *Belchings*, and *loſs of Appetite*. Sometimes theſe *Scorbutick Humours* produce *Numbneſs*, and *Tingling* in the *Fleſh*, and ſo turn to a *Palſie*, with Weakneſs and Weariſomneſs, waſting of the *Fleſh*, and decay of *Body*; beſides, in Old and Young theſe Humours bring *Swooning*, and by coagulating of the *Blood* hinders its *Fermentation*, and then the *Influx* of *Spirits* to the *Heart* is ſtop'd. There is no Diſeaſe more like Death than theſe *Swooning-Fits*. *Fermentation* once hindred, any *peccant Humours* that abound in the *Blood* are no longer mixt with its *Maſs*, but ſoon ſeparates by the *Pores* of the *Arteries*, and ſo ſticking by its Viſcidity among the *Membranes* of the

Stomach,

Stomach, cauſes *Vomiting*, when the Patient comes to himſelf. Let this ſuffice for the Cauſe of *Swooning* in general. As for the *Uterine Swooning* of Virgins, it ariſes ſometimes from the *Womb*, and ſhows it ſelf by *Anxiety*, and almoſt loſs of *Breathing*, yet ſometimes theſe *Scorbutick Humours* by heat condence, and breed *Stone* and *Gravel*, which is the Cauſe of *Stoppage* and *Sharpneſs* of *Urin*; they may know their Diſtemper by their Urin, which is thin, pale, venous, and hath red Gravel ſticking to the Pot. Sometimes there is a Scum or Cream on the top of the Urin.

And thus much I thought fit to ſay of the *Scurvy*, ſuch as would know more may conſult my little Pamphlet I formerly ſet out, for the *Cure of the Sick and Diſeaſed, through God's Bleſſing, by my Famous Medicines*, therein mentioned. This is the *Second Edition*, for ſome Reaſons I have left many things out that were in that. In that Book I gave an account of *Three Pills* and a *Quart Bottle* of *Diet-Drink*, which *Three Pills* and *Bottle* I ſold for *Three Shillings*; but this that I now offer I afford for half the Price, *viz. Three Pills* and an Ounce Vial of this my preſent *Antiſcorbucick Tincture* are ſold for *One Shilling Six-Pence*, and yet will ſerve longer than the other, and is more eaſie to be carried, 'tis alſo as uſeful as that, having the ſame Virtues which that had in curing the *Scurvy*, and all its complicated Symptoms, which are almoſt like ſo many different Diſeaſes. That was only to be taken Spring and Fall; this may be taken at all Times and Seaſons of the Year; when Neceſſity requires take it as follows: A ſtrong Body may take all the *Three Pills* in a Morning alone in the pap of an Apple, Treacle, or Honey. They muſt take immediately after them, and alſo now

and then betwixt their workings, a little Poſſet-Drink, warm Beer, or Water-gruel, for the ſpace of two hours, then eat ſome little freſh Meat for Dinner, or what is agreeable to the Stomach, that is to ſay, eaſie of Digeſtion. The next Morning take forty drops of the *Tincture* in half a pint or leſs of Ale, or warm mild Beer; and let ſuch as are afflicted with *Aches* and *Pains* take two pennyworth of *Mithridate* in a little mul'd Sack every third Night, keeping themſelves in a breathing Sweat for two or three hours after; but beware of throwing your Bed-cloths off. Keep taking the *Tincture* every Morning, and *Mithridate* in mul'd Sack for *Pains* and *Aches* every third Night, till the *Tincture* is done, and doubtleſs you will find much Comfort and Eaſe thereby. *Note.* This is for thoſe of full Years; but ſuch as are 16 or 18 years old, may take two *Pills* firſt at once in a Morning, and thirty drops of the *Tincture* the next Morning, and ſo keep taking thirty drops every Morning in warm Ale till it is done; but for *Pains* and *Aches*, Sack and Mithridate, as before. Thoſe of 10 or 12 years of Age, may take one *Pill* and twenty drops of the *Tincture* in Ale, as aforeſaid. Thoſe from 6 years of Age to 8, may take half a *Pill* and ten drops in Ale, as aforeſaid. Children that are under that Age, being Rickety or Weakly, may take a quarter part of a *Pill* and five drops in Ale every Morning; give ſuch a little Milk turn'd with Wine or Beer, and ſweetned with Sugar, and a little Nutmeg in it. Give them this for their Breakfaſts.

Other young Children that are under two years old, being troubled with *Worms*, *Wind*, or *Fits*, may take three or four drops in new Milk, ſweetned with Honey and a little Juice of Herbegrace, called Rue.

Let theſe take it every Morning for a Week together, and they will be cur'd beyond Expectation.

As to thoſe that find an Itch and tickling in their Fleſh in the time of taking it, they muſt be let Blood, or if they find any flying Pain more from one place to another, they muſt bleed, and that will vent the Wind and foul corrupted Blood which is the cauſe thereof; by this means any may be freed from all thoſe *Scorbutick Humours*, in what Nature or Kind ſoever they appear.

Such as are afflicted with any kind of *Fits*, muſt take it in the Morning, and at other times when the Fit is upon them, give it them in fair Water; but remember, that all ſuch as take this *Tincture*, ſhould firſt take a doſe of *Pills* to prepare and cleanſe the Body, and then the *Tincture* will effectually purifie the Maſs of Blood, and cure them much ſooner.

Such as are troubled with the *Stone*, *Collick*, *Slime*, *Sand*, *Gravel*, *Heat*, or *Sharpneſs* of *Urin*, muſt take the *Tincture* in white Wine, mixt with a little Ale, every Morning, and withall a little *Venice Turpentine* wrapt up in Sugar, every Night, when they take the drops in the Morning, and they will find much good thereby.

Such as are inclinable to *Conſumptions*, muſt take it each Morning in Sack, mixt with Ale; and if they are alſo troubled with a *Cough*, take as much Moſs that grows on Oaken Boards, dry'd and powder'd, as will lie on a Shilling, boil it in new Milk, which drink when they go to Bed, and take the *Tincture* Night and Morning, till the Bottle is done, and you will find much Benefit.

I have a curious *Scorbutick Mouth-Water* and *Powder*, which to admiration whitens the *Teeth*, ſtrengthens and cleans the *Gums*, and beyond any thing

now in uſe faſtens *looſe Teeth*, utterly expelling the *Scorbutick Humour* from the *Mouth*, which frequently ſo rots the *Teeth*, and conſumes the *Gums*, that in many it cauſeth a *ſtinking Breath*. And as there is ſcarce any thing more becoming than a white and ſound ſet of Teeth, ſo, on the contrary, few things diſfigure us more than rotten, black and looſe Teeth, yet by the uſe of this *Powder* and *Water*, with one of which you muſt rub your Teeth, and with the other waſh them, your Mouth and Gums every Morning, and by ſo doing you may keep your Teeth ſound and white even to old Age, and thereby prevent thoſe dangerous Pulls and Pangs which many poor Creatures endure under Tooth-Drawers; beſides, tho' the Operation be performed by Men of Skill, in ſuch ſort as little Pain is endured, yet at beſt the Patient loſeth a Tooth, which is a great miſs, and the Cauſe not being taken away, we commonly ſee one Tooth drawn after another, till the Mouth, if I may ſo ſpeak, is diſpeopled of thoſe Inhabitants which God and Nature ordained for the neceſſary uſes of Eating and Speaking. Therefore I adviſe all Perſons to make uſe of this *Powder* and *Water* in time, if either they would avoid that Inconvenience, or take delight to have ſound Teeth and a ſweet Breath.

It is alſo an excellent Remedy for the *Tooth-Ach*; for it ſeldom fails of giving Eaſe in two or three minutes, if a little of the *Powder* be ſnuft up each Noſtril, and ſome of the remaining Powder wet with a little of their own Water, and apply'd Plaſterwiſe outwardly upon the pained part. This will give immediate Eaſe, as Thouſands can teſtifie. *The Price of each is One Shilling.*

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I have alſo a rare and wonderful *Water* that has cured many of *Cankers*, *Cancers*, and ſuch like *Ulcers* as eat away the Fleſh. This *Water* is to be applied twice a day, by applying Lint that has been firſt dip'd therein to the corroding Sore.

I have *Antimonial Stones*, which are the moſt univerſal Medicine in uſe for Prevention of all Diſeaſes. This *Stone* is neither hurt by Age, nor does Uſe in the leaſt deſtroy its Virtues. Price but *Half-a-Crown* each *Stone*, which is as good as the *Antimonial Cup*, which was formerly ſold for *Five Pounds*. You have with 'em printed Directions how to uſe them.

I have a *Palſical Oil*, which, if timely applied, reſtores *uſeleſs Limbs*, which became ſo through ſome ſuddden *cold Damps*, or by reaſon of *watry Humours* from the *Brain*, which prejudice the *Spinal Marrow* of the *Back*, and thereby ſo impedes the *Nerves*, that their Origination is ſtop'd, and thereby alſo the Paſſage of the *Animal Faculties* is hindred, which, in fine, cauſes the loſs of the uſe of *Limbs*, *&c.* by many call'd *Palſies*; of which Diſtempers many have been cured by the uſe of my *Palſical Oil*, uſed according to the printed Directions given with it.

My *Bezoartici Morſuli Electuarii* far excells all *Lozenges* or *Liquoriſh Balls* for curing of *Colds*, *Coughs*, and *Shortneſs of Breath*. 'Tis alſo excellent good for the *Green-Sickneſs*.

I have the only *Panchimagogum Febrifugum*, which is ſo perfect a Cure for all ſorts of *Agues* and *Fevers*, that it can never be ſufficiently commended.

My *Golden Mineral Powder* infallibly cures the *Whites*, *Gleet*, *Running of the Reins*, *Sharpneſs* and *Heat* of *Urin*, and all ſuch Diſtempers in Men or Women.

I have a wonderful *Hiſterical Spirit*, far exceeding any other Spirit yet known for the curing of all ſorts of Fits.

Beſides,

[illegible] by breeding *Cataracts* and *Gutta coma's*, and if they obſtruct the *Optick Nerves*, incurable *Cataracts* follow. Sometimes theſe Humours over-heat the *Brain*, by reaſon of *Vaponrs* which ariſe from the lower parts of the *Body*, ſent up to the *Head*, and then they bring *Deafneſs*, by obſtructing the *Organs* and *auditory Nerves*, which hinder the *Drum* and *Anvil* from ſending the Eccho to the *Brain*, and many times is the Cauſe of more ſtubborn Diſeaſes; as *Cancers* in the *Breaſt*, *Gouts* of all ſorts, *Dropſies*, *Jaundice*, *Collick Pains*, with *Griping* in the *Bowels*, *Stitches* in the *Sides*, *Pains* and *Weakneſs* of the *Back*, *Obſtructions* of the *Liver*, *Spleen*, *Meſentary*, *Diaphragma*, *Tranchea*, *Arteria*, and *Stoppage* of the *Pipes* of the *Lungs*; hence come *Aſthma's*, and *Conſumption*, *Coughs*, with *Shortneſs* of *Breath*; and when the *Stomach* is ſtufft with theſe ill *Scorbutick Humours* we are afflicted with *Giddineſs* of the *Head*, *Convulſion-Fits*, and laſtly with *Contraction* of the *Nerves*. Sometimes by over-charging of Nature with ſtrong Drinks proceed *Vapours*, which cauſe *Apoplexies*, *Belchings*, and *loſs of Appetite*. Sometimes theſe *Scorbutick Humours* produce *Numbneſs*, and *Tingling* in the *Fleſh*, and ſo turn to a *Palſie*, with Weakneſs and Wearineſs, waſting of the *Fleſh*, and decay of *Body*; beſides, in Old and Young theſe Humours bring *Swooning*, and by coagulating of the *Blood* hinders its *Fermentation*, and then the *Influx* of *Spirits* to the *Heart* is ſtop'd. There is no Diſeaſe more like Death than theſe *Swooning-Fits*. *Fermentation* once hindred, any *peccant Humours* that abound in the *Blood* are no longer mixt with its *Maſs*, but ſoon ſeparates by the *Pores* of the *Arteries*, and ſo ſticking by its Viſcidity among the *Membranes* of the *Stomach*,

in gen[illegible] as for the *Uterine* [illegible] of Virgins, it ariſes ſometimes from the *Womb*, and ſhows it ſelf by *Anxiety*, and almoſt loſs of *Breathing*, yet ſometimes theſe *Scorbutick Humours* by heat condence, and breed *Stone* and *Gravel*, which is the Cauſe of *Stoppage* and *Sharpneſs* of *Urin*; they may know their Diſtemper by their Urin, which is thin, pale, venous, and hath red Gravel ſticking to the Pot. Sometimes there is a Scum or Cream on the top of the Urin.

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and then betwixt their workings, a little Posset-Drink, warm Beer, or Water-gruel, for the space of two hours, then eat some little fresh Meat for Dinner, or what is agreeable to the Stomach, that is to say, easie of Digestion. The next Morning take forty drops of the *Tincture* in half a pint or less of Ale, or warm mild Beer; and let such as are afflicted with *Aches* and *Pains* take two pennyworth of *Mithridate* in a little mul'd Sack every third Night, keeping themselves in a breathing Sweat for two or three hours after; but beware of throwing your Bed-cloths off. Keep taking the *Tincture* every Morning, and *Mithridate* in mul'd Sack for *Pains* and *Aches* every third Night, till the *Tincture* is done, and doubtless you will find much Comfort and Ease thereby. *Note.* This is for those of full Years; but such as are 16 or 18 years old, may take two *Pills* first at once in a Morning, and thirty drops of the *Tincture* the next Morning, and so keep taking thirty drops every Morning in warm Ale till it is done; but for *Pains* and *Aches*, Sack and Mithridate, as before. Those of 10 or 12 years of Age, may take one *Pill* and twenty drops of the *Tincture* in Ale, as aforesaid. Those from 6 years of Age to 8, may take half a *Pill* and ten drops in Ale, as aforesaid. Children that are under that Age, being Rickety or Weakly, may take a quarter part of a *Pill* and five drops in Ale every Morning; give such a little Milk turn'd with Wine or Beer, and sweetned with Sugar, and a little Nutmeg in it. Give them this for their Breakfasts.

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I have a wonderful *Hiſterical Spirit*, far exceeding any other Spirit yet known for the curing of all ſorts of Fits.

Beſides,

Beſides, I have an unparallelled *Ointment*, which, by external Application, is good for all ſorts of *Swellings* in Womens Breaſts, or in any part of the Bodies of Men, Women, or Children. 'Tis almoſt infallible.

My *Powder* for the *Piles* in a ſhort time cures them, being applied to the Fundament every Night, at your going to Bed.

I have a Medicine which cures all ſorts of *Worms* in Men, Women, or Children. 'Tis infallible.

I likewiſe have Medicines which cure thoſe Diſtempers only incident to the Female Sex, which, tho' for Modeſty not here mentioned, yet touching them any Woman may have private Inſtruction, and certain Cure from me or my Wife. Only I will here give you an account, that I have an experienc'd Medicine, which if timely apply'd, or given, to Women in Travail, will procure their ſpeedy Delivery with Safety, whether their Fruit be Dead or Alive. I cure *Barrenneſs*.

I have a Medicine that will certainly prevent *Miſcarriage* in Women; it has often been experienc'd to admiration, inſomuch, that you may aſſure your ſelves, with God's Bleſſing, this will prove beneficial to all thoſe that in time apply themſelves to me.

I have many other rare Medicines, which have been much admired for their powerful Operations in relieving ſuch as were afflicted with ſtrange and moſt deplorable Diſtempers; but 'tis too tedious here to particularize either the Infirmities or Perſons; beſides, many are not willing to have their Names and Diſtempers put in Print; yet there are few that know me, but know this to be true. I cure all that are curable, whether they be afflicted with

any

any ſort of *Sickneſs*, or *Melancholly*, *Madneſs*, or any ſtrange *Convulſion-Fits*; alſo *Blindneſs*, *Deafneſs*, *Swellings* of all ſorts, *Pains* or *Lameneſs*, *Joint-Gout* or *Evil*, *Ulcers*, *Fiſtula's*, *Cankers* or *Cancers* in any place. All ſorts of *Wens*, or any *Excreſcences* that any way deform or incommode the Body. I have cured theſe, and many other Infirmities, nay, when thought incurable by others.

I cut *Hare-Lips*, and in a Weeks time perfectly cure them. Likewiſe I cut *Wry-Necks*, and put them to no Pain, ſetting the *Head* upright in leſs than half a quarter of an hour, and in an hours time they may go about their Buſineſs, without any Danger or Trouble.

I have alſo rare *Oils* and *Waters*, famous for the Cure of moſt Diſtempers of the *Eyes*, without Pain or Smart. I couch *Cataracts* as dexterouſly as any Man whatſoever, reſtoring the Sight thereby in leſs than half an hours time, ſo as they may ſee to tell Money. No Sight, no Money is requir'd of them. I ask no Reward till their Sight is reſtor'd.

So likewiſe for *Deafneſs*, if I ſee the Party, I will inform him where the Defect lies, and what it is that obſtructs or hinders their Hearing, and alſo cure them if curable.

I dexterouſly perform all Chirurgical Operations; as *Amputations* of all ſorts, as cutting off *Mortified Limbs*, *Wens*, or *Cancerated Breaſts*, performing the Operation with Eaſe, Safety and Speed. I cut for the *Stone* in the *Neck* of the *Bladder*, or in the *Carnoſity* of the *Yard*.

I ſet broken *Bones*, or diſlocated *Joynts*. *Limbs* ſprain'd or out of Joynt, I reſtore to their perfect Uſe and Strength, in a ſhort time. I let *Blood*, and in all Caſes inform People which Vein is moſt proper

per for them to have opened, which is a thing very neceſſary, ſince there are Twenty Four Veins Bleedable, and of them not many know which ought to be breath'd for ſuch a Diſtemper, and which ought not; for it is not a thing indifferent (as ſome fooliſhly think) which you bleed.

Alſo, by Virtue of the *Magnetick Stone*, I draw *Teeth*, nay, even ſtumps of *Teeth*, with little or no Pain.

As for my Medicines in general, did I not know them to be good, I would never commend them as I do, ſince I ſend them no further than I am known, or whither I often go: I am able to juſtifie their goodneſs and ſafety, knowing there can be no miſtake in their Preparations, being honeſtly and carefully prepar'd according to Art, not by the hands of Servants, but by my own, who have often experienc'd them with good ſucceſs, by reaſon whereof, many miſtakes and dangers are avoided, and for that I do prepare them my ſelf, I can afford them more reaſonable than others. In fine, if my Directions be truly obſerv'd in their Application, I am well aſſur'd they will certainly have the promiſed effect, to the Patients Eaſe and my Credit: Nay, I can by experience affirm, they fail not where there is any probability of the Patients being cured; beſides, the like was never before Sold upon a more reaſonable Propoſal than what I make, which is, that if they find no benefit by them, after they have made tryal of them, let them return the Book, the empty Pots, Viols and Bills, and they ſh ll have their Money return'd them again; and becauſe I know their great effects to be beyond all other ordinary Means, I make this free and generous Publication of my aſſured and much approved Medicines, being both proper to Cure the Diſeaſed,

and

nd excellent in preventing Diſeaſes in thoſe that are ot yet Sick.

And that the good I intend may be the more Uni-erſal, if any perſon living remote pleaſe to Sell my Medicines for me, they ſhall have them with Printed irections to inſtruct them in their uſe.

Any Perſon may have of me the before mentioned Medicines, or any other proper for their Diſtempers, ny day in the Week at my Houſe in *Stoke* near *Guil-ford* in *Surry*, and every *Saturday* at the *Red-Lyon* in *Guilford*, for the conveniency of thoſe that come to hat Market; And every *Tueſday* I go to my Houſe t *Thorp* near *Cherſey*, and ſtay there till *Wednesday* Ten of the Clock, and then go to the *Swan* at *Cherſey* where I ſtay till Four in the Afternoon, and then I go o my Houſe in *Stoke*, but my Son is all the Week at *Thorp*, to diſpoſe of my Medicines to all that deſire hem: He Bleeds very well, and I inſtruct him in Phyſick, and by God's aſſiſtance intend to make him a Proficient in that Art.

I Reſolve any that come to me at firſt Sight of hem or their Urine, what their Diſtempers are, and whether Curable or not; for it is not my Principle o delude any with vain hopes, where I find that there s no probability of a Cure; I tell all honeſtly and ſincerely what will probably be the Event of their Diſeaſe. For caſting of Urin, and giving my Judg-ment thereon, I have only a Six-penny Reward.

Now, out of the great Love I bear to my Country-men, that they may not be impos'd upon, I will give you an Account what Fees properly belong to every Phiſitian and Surgeon, and what they can lawfully demand when ſent for, and if they demand more, you may refuſe to give it, which is as followeth,

To

To a Graduate in Physick, one that hath taken his Doctors Degree, his due is but *Ten Shillings*, though he commonly expects or demands *Twenty*.

Those that are only Licensed Phisitians, their due is no more than *Six Shillings and Eight Pence*, though they commonly demand *Ten Shillings*.

Now, all that are Sworn Phisitians, are obliged to go, if sent for, at all Times and Seasons, Day or Night, without a Fee, but when they come to the Patient, they may chuse to give their Advice or Medicines before they are satisfied who will pay them, and if they Act contary hereunto, it will not stand good in Law; and when they give in their Bill, they must incert all the Medicines they Administred by Name, and if you think or imagine you are charged too high, you may shew the Bill to some other Practitioner, and if he hath reckoned extravagantly, let him moderate it according to honesty and Justice on both sides, not undervaluing the Medicines on the one hand, or put too great a price on the other; for if a Phisitian Sue a Patient, the Rates of the Medicines must be valued by a Jury, part of which must be Practitioners in Physick, so that in the end the Doctor will only Recover what the Jury upon a serious perusal of the Bill shall think fit.

'Tis the same thing with a Surgeon that is sent for to set Bones broken or out of Joint, or to dress Wounds, or to let Blood, for every Sworn Surgeon is bound to go when sent for, tho' he may chuse whether he will act or no till he know who must pay him. A Surgeons just due is Twelve pence a Mile, be his Journey far or near; Ten Groats to set a Bone broken or out of Joint, and for letting of Blood one Shilling, the cutting off or Amputation of any Limb is Five Pounds for so doing, with the Astringent and dressing

the first time, but for the Cure, there is no settled Price, therefore he must have what is Bargain'd for. And so much for the Fees of Physicians and Surgeons.

I have already said what sort of Men Physicians and Surgeons ought to be; Now I will give an Account what sort of Men many of them are:

Some of the Pretenders to these excellent Arts are like the Grave, never satisfied; and if at any time they by chance do Cure the Patients Body, they are sure (with *Æsop*'s Physician) to leave their Purses in a Consumption, and even their Houses as empty of Goods as their Pockets of Gold.

Others have little of the Artist in them besides hard words and the *Latin Tongue*, mere accidental Accomplishments, as all understanding Men know, and, as I have elsewhere fully proved, is no ways Essential to the making up of a Physician or Surgeon. There are others, who, altho' they have added to their Skill in Languages the dazeling addition of an University Degree, yet, by being ignorant of *Astrology* and *Anatomy*, are, in the Judgment of *Galen*, no better than fooliſh Pretenders, and with good Reason, for where Essentials are wanting, the fluttering Ornaments of *Degrees*, *Latin* and *Greek*, are but of small, nay, rather of no value at all; and these are indeed of all *Quacks* the most dangerous, because the most capable of wheedling honest People into their destructive hands: I have not time now to give Instances of the Bloody effects of their Practice; but let this suffice, That some by their bought Titles in Foreign Universities, and loud pretences of Practice in Outlandish Hospitals, become dangerously Popular, and prodigious Proud of their Counterfeit Honour: But, alas, what danger hangs over the heads of those

poor

poor Sick creatures, who are decoy'd into the Snares of Ignorance and Cruelty, by the ſpecious pretence of feigned Travels, Counterfeit, or at the beſt, but empty Titles, and Chimerical Hoſpitals.

There are not a few who are nothing but Froth, Noiſe, and Impudence, and by theſe Links of the ſame Chain fetter the eaſie, unthinking, and innocent People in the Bonds of a deadly Credulity: Theſe *Empericks* out-brave their betters, and boaſt that they excell moſt Practitioners, and equal the beſt.

I have obſerv'd in many of them this Evil Cuſtom, that whatſoever an honeſt Man ſhall ſpeak or perform, they will contradict and diſpraiſe, reſolving that ſince they have no performances of their own to Boaſt of, they will diſcredit thoſe of other Mens thinking, by diſgracing others, to advance their own Reputation.

'Tis alſo common for the Servants of Deceaſed Phyſicians, to Uſurp the Name of Doctor; Theſe make the Ignorant believe they know much, by reaſon they Copied out their Maſters Bills and Preſcriptions and withal obſerved their benign Succeſs when properly apply'd: But, alas, in theſe Mens hands the good Preſcriptions ſeldom work ſuch wholeſome Effects, becauſe the givers know not in what quantity time, and diſeaſe, they ought to be Adminiſtred. This is alſo the fault of many *Apothecaries*, who ſome skilful *Phyſician* has long imploy'd, but all this is not ſufficient to make a *Horſe Doctor*, much leſs a *Phyſician* or *Surgeon:* No, theſe Arts are not to be acquir'd without new Labour, great Care, and long Practice; ſo that I dare ſay, moſt of theſe, as well as thoſe that have nought but *Greek* and *Latin*, kill more than they Cure.

There

There are ſome *Eccleſiaſtical Men* alſo that Practice *Phyſick*, at which ſome *Phiſicians* Cavil, but for my part, I ſhould very well approve of their doings, did they (as they ought) adminiſter Phyſick to their poor Neighbours for Charity, without any hopes or expectation of a Reward.

In the next place I ſee a croud of Women Doctors, whom I have before Characteriz'd; theſe, as they are by Law and Nature ſubject to Man, ought not to meddle with an Art far beyond a Feminine ſtrength; I am of the opinion, they would do much better, if they would be more induſtrious in their Houſhold affairs, in keeping their Houſe ſweet and cleanſ, make their Beds well, boyl the Pot, cullice *Barly* Broth, make *Almond* Milk, and ſuch like things, than to meddle with *Phyſick* or *Chirurgery*; nay, even Ladies, who pretend to give Phyſick for Charity, and yet do accept of Preſents of a greater value than a Conſcionable Doctors Fee: Theſe may ſit ſtill for any good they do the Publick.

There are of late a ſort of *Erratick* Practitioners ſprung up to the ſcandal of Art, called *Mountebanks*, I cannot but wonder that People will be ſo diſingenuous to their own welfare, that they will ſooner truſt themſelves with theſe *Catterpillars*, (who ſtay no longer in a place than you feed them with Money) than with a known experienc'd *Phiſician* or *Surgeon*, that hath liv'd many years by them, that is able to do them Service when ever they have occaſion: But on the contrary, I have obſerv'd the meaneſt ſort of People, who always plead Poverty to a Neighbouring Phiſician, will find Money enough to give to a *Mountebank*, who perhaps (in other places where he is known) was not thought Skilful enough to give a *Drench* to a *Horſe*: Theſe ignorant and impudent

Pretenders, who know nothing of Physick, but mak
the poor unthinking people believe them to be ra
fellows; but if diligently observ'd by an indifferen
Person, they will find all their discourse to their Au
ditors, nothing else but a company of egregious Lie
backt with Noise and Nonsense, and have the aud
cious Impudence to pretend that they have the onl
Arcanum or *Secret* yet known to the *Christian Worl*
when at the same time (it is well known to some
that those few things they expose to Sale on the
Stage, or on Horse-back, they are wholly ignorant
the true Vertue of them, which any Artist may easi
discover, by asking them a question or two; for ho
is it possible that *Tumblers* and *Rope-Dancers*, an
other illiterate Fellows, who know nothing of *Med
cine*, should undertake to Cure people of all Distem
pers, when indeed all their knowledge lies in th
making up five or six things they sell in their Pacque
one of which they are pleased to call an *Antidot*
which they say, (if you dare believe them) expel
Poyson, and if Mr. *Mountebank* will be pleased to mak
an experiment upon himself first, we shall be bett
able to judge of his Medicine: Another is a *Balsa*
to cure all sorts of *Wounds*; an *Oyntment* to cur
all sorts of *Burns* and *Scalds*; a Dose of *Pills* whic
cures all Distempers; also an incomparable *Stiptic*
Water which stanches the *Blood* when Legs and Arm
are cut off; but before I give too much credit t
this much applauded Medicine, I shall beg the sam
request of him in this as I did of his *Antidote*, that h
would be pleased try the Experiment upon himself
and then I doubt not but he will save the *Hangma*
the Labour: He hath likewise another great Secre
called an *Amulet*, which is an excellent Remedy (as he
says) against *Witchcraft*, but I think they are *Dewich'd*
that

that believe him. Never was the World more peſter'd with theſe Impoſtors, for they creep now adays into ſmall Villages, telling a Thouſand Lies to thruſt off their Traſh and Trumpery, making the poor ignorant people believe they are the only Men in the World for curing all Diſtempers incident to Mankind: They commonly take half the Money in hand they agree for, which is more many times than an underſtanding Phiſician would really have for performing the Cure; nay, they often leave the Patient in a worſe Condition than when they firſt undertook them. On their Stages they give a large account of their great performances in Remote Parts, which, if but throughly known, would be found for the moſt part as falſe as the Narration is loud and vociferous. And if at any time they by chance perform a Cure, they are ſo ignorant, that they cannot give the Reaſon for ſuch benigne Effects.

I cannot but ſtand in admiration at the Folly and Madneſs of ſuch, who will let ſuch ſtrange *Fopperies*, *fooliſh Paſtimes*, and *Jack-Pudding Tricks*, chouſe them out of their Money, and of what's more precious, their Health too boot! Who would think that Men would hazard their Lives, (which every one eſteems ſo dear unto them) by letting theſe unskilfull and ignorant Pretenders, try their skill (with unknown Medicines) upon their Bodies.

I will appeal to any Judicious Perſon, is it not much better to make uſe of experienced Men you have long been acquainted with, or elſe have been credibly inform'd of their great Succeſs in Relieving Mankind: I wiſh I could be ſo prevalent, to perſwade you not to truſt to Improbabilities, nor to the Performances of Unskilful Hands, whoſe Avarice is ſuch, that they will hazard their own Reputation,

as well as their Patients Life, for a ſmall Sum of Money: 'Tis their Money they only aim at, when they have gotten that, they have accompliſh'd their deſire: And thus much for theſe *Mountebanks*, or rather *Vagabonds*, who are in Religion *Atheiſts*; in Diet *Epicureans*; in Habitation *Ubiquitarians*; who are of as little Eſteem among the beſt ſort of People, as the wandring *Gipſies* are among the greateſt Profeſſors of Chriſtianity.

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Finally, I give the Honour of the Succeſs of my Labours unto God Almighty, who reſtores all the Afflicted, if it be his bleſſed Will, to perfectneſs of Health, ſtability of Strength, chearfulneſs of Mind, and livelineſs of Faith, purely out of his free Mercy and Bounty.

Laſtly, I heartily wiſh that when this our precarious Life is ended, we may all be Elevated to thoſe higher Orbs and Heavenly Manſions of inviolable Happineſs, where the Sun ſhall be no more our Light by Day, nor the Moon by Night, but the Lord our God remain our everlaſting Light and Glory, Amen.

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This

This *Humour* is of two ſorts, *Natural* or *Unnatural*, *Natural* is either the groſſer part of the *Blood* ordained for *Nouriſhment*, which through too great Plenty or immoderate Heat, overchargeth the *Body*, and yieldeth up to the *Brain* certain *Vapours*, whereby the *Underſtanding* is obſcured, or elſe is an Excrement ordained to be Emitted out of the Body through ſo many alterations of Natural Heat and variety of concoctions, having not a drop of nouriſhing Juice remaining, whereby the Body, either in Power or Subſtance, may be Relieved.

If this Excrement keepeth within Bounds, it produceth leſs inconvenience or trouble to the Body or Mind; but if it corrupt or degenerate further from it ſelf and the quality of the Body, then Perturbations and Paſſions are more Vehement, and do ſo outragiouſly oppreſs and diſturb the ſedateneſs of the Mind, that all the organical Actions thereof are mixed and affected, (I had like to have ſaid infected) with *Melancholy-Madneſs*, and *Reaſon* thereby is converted into a vain fear, or becomes a down-right *Deſperation*; and now the *Brain* is quite alter'd in its Complection, being as it were tranſported into an Inſtrument of a different nature from what it was at firſt; and I have obſerved, that theſe Humours do according to the diverſity of their ſetling, fill the Patient with diverſity of Paſſions, and no wonder ſince thereby they diverſly affect the underſtanding. In a word, they ſtrangly alter the natural Inclination and Affection, eſpecially if by corruption of Nature, Education or Cuſtom, the Party be raſh and haſty.

The *Unnatural* is an humour ariſing of the *Melancholy* before-mentioned, or elſe from *Blood* or *Choler*, totally changed as it were into another Nature by an unkindly heat, which violently turneth theſe humours

that before were obedient to Natures Government, and by her kept in good order and *decorum*, into a quality wholly repugnant, whoſe ſubſtance and vapours gives ſuch annoyance to all parts where it paſſes or is ſeated, that it makes ſtrange alterations in Mens Actions, whether they be *Animal*, *Voluntary*, or *Natural*, not depending on our Will.

And here obſerve, that all Actions proceed from ſome faculty, and that Man being compoſed of Body and Soul, has two ſorts of Faculties, *viz.* *Corporeal* and *Spiritual*, the Corporeal faculties are ſuch as belong to Man, as he is a living Creature, and are common to him and even to Plants, or elſe are ſuch as belong to him as he is a ſenſitive Creature, and are common to him and Beaſts.

The faculties common to Man and Plants are three, *Firſt*, The *Nutritive*, by which he is nouriſhed, and converts Aliments into his own Subſtance. *Secondly*, The *Auctritive* faculty, by which he grows bigger. And *laſtly*, The faculty of continuing his *Species*, by which in his Off-ſpring his Nature as Man is preſerved or continued.

The faculties common to Man and Beaſt are three, that is, *Senſe*, *Appetite*, and *Power to Move*. *Senſe* is twofold, *External* and *Internal*. The Spiritual faculties of Man, which are peculiarly proper to him as Man, are three, *Underſtanding*, *Will*, *Memory*. Now, the Humours before mentioned, make ſtrange alterations in Mens actions, from what faculty ſoever they proceed.

As to the Definition, or what *Melancholy* is, as was hinted before, the things being divers, though the word be the ſame, yet the Definition muſt be diverſe alſo; Therefore *Melancholy* is of the *Humour*, or of the *Paſſion*: The Humour is either a *Nutritive Juice*

or

or an *Excrement*; at this time then I will define the Humour to be no other than that part of the Blood which naturally is more groſs than all the reſt; and the *Excrement* to be the ſuperfluity of the ſame, which if it putrifie, aſſumes a far different Name, Temper, and Nature, commonly called *Black Cholar*.

The *Melancholy Paſſion* is a doating of *Reaſon*, occaſioned by vain fear, procured by the prevalency of the *Melancholy Humour*: We divide this Diſeaſe into *Melancholy Cephalick*, and *Hypocondriack*.

A *Cephalick* is when the diſorder has its Reſidence about the lower part of the *Abdomen*, the *Brain* is chiefly affected, which being diſturbed, Men frame ſtrange Fancies, and monſtrous Idea's of things; all *Melancholy* people are extraordinary fearful, ſad, and inactive.

According to the order I have obſerved in dividing *Melancholy*, it remains that I now ſpeak of that which is called *Hypocondriack*, which, for the moſt part, renders thoſe Afflicted therewith, more ſtupid than any other ſort doth, inſomuch that they are many times depriv'd of all Senſe and Motion: This ſort proceeds from *Flegm* obſtructing the *Hypocondria* and *Spleen*.

Hypocrates aſſerts, that the Soul in this Diſtemper is diſtinctly affected with the weightier matter within, and ſo neglects the *Bodies Motions*, by reaſon of the *Brains ſtupidity* through the aforeſaid *Humour*.

If the *Brain* be hurt by Communication from or by the *Spleen*, *Hypocondria*, or *Womb*, then the *Melancholy Humours* are gathered there, and then the ſymptoms commonly are gathered from the Parts affected, as it appears in Child-bearing Women whoſe *Lechia* are ſtopt, or in Maids when their Terms do not flow, the *Blood* is ſpoiled and becomes more *fixt*, and is turn'd into

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If this Excrement keepeth within Bounds, it produceth leſs inconvenience or trouble to the Body or Mind; but if it corrupt or degenerate further from it ſelf and the quality of the Body, then Perturbations and Paſſions are more Vehement, and do ſo outragiouſly oppreſs and diſturb the ſedateneſs of the Mind, that all the organical Actions thereof are mixed and affected, (I had like to have ſaid infected) with *Melancholy-Madneſs*, and *Reaſon* thereby is converted into a vain fear, or becomes a down-right *Deſperation*; and now the *Brain* is quite alter'd in its Complection, being as it were tranſported into an Inſtrument of a different nature from what it was at firſt; and I have obſerved, that theſe Humours do according to the diverſity of their ſetling, fill the Patient with diverſity of Paſſions, and no wonder ſince thereby they diverſly affect the underſtanding. In a word, they ſtrangly alter the natural Inclination and Affection, eſpecially if by corruption of Nature, Education or Cuſtom, the Party be raſh and haſty.

The *Unnatural* is an humour ariſing of the *Melancholy* before-mentioned, or elſe from *Blood* or *Choler*, totally changed as it were into another Nature by an unkindly heat, which violently turneth theſe humours

that before were obedient to Natures Government, and by her kept in good order and *decorum*, into a quality wholly repugnant, whoſe ſubſtance and vapours gives ſuch annoyance to all parts where it paſſes or is ſeated, that it makes ſtrange alterations in Mens Actions, whether they be *Animal*, *Voluntary*, or *Natural*, not depending on our Will.

And here obſerve, that all Actions proceed from ſome faculty, and that Man being compoſed of Body and Soul, has two ſorts of Faculties, *viz.* *Corporeal* and *Spiritual*, the Corporeal faculties are ſuch as belong to Man, as he is a living Creature, and are common to him and even to Plants, or elſe are ſuch as belong to him as he is a ſenſitive Creature, and are common to him and Beaſts.

The faculties common to Man and Plants are three, *Firſt*, The *Nutritive*, by which he is nouriſhed, and converts Aliments into his own Subſtance. *Secondly*, The *Auctritive* faculty, by which he grows bigger. And *laſtly*, The faculty of continuing his *Species*, by which in his Off-ſpring his Nature as Man is preſerved or continued.

The faculties common to Man and Beaſt are three, that is, *Senſe*, *Appetite*, and *Power to Move*. *Senſe* is twofold, *External* and *Internal*. The Spiritual faculties of Man, which are peculiarly proper to him as Man, are three, *Underſtanding*, *Will*, *Memory*. Now, the Humours before mentioned, make ſtrange alterations in Mens actions, from what faculty ſoever they proceed.

As to the Definition, or what *Melancholy* is, as was hinted before, the things being divers, though the word be the ſame, yet the Definition muſt be diverſe alſo; Therefore *Melancholy* is of the *Humour*, or of the *Paſſion*; The Humour is either a *Nutritive Juice*

or

or an *Excrement*; at this time then I will define the Humour to be no other than that part of the Blood which naturally is more groſs than all the reſt; and the *Excrement* to be the ſuperfluity of the ſame, which if it putrifie, aſſumes a far different Name, Temper, and Nature, commonly called *Black Cholar*.

The *Melancholy Paſſion* is a doating of *Reaſon*, occaſioned by vain fear, procured by the prevalency of the *Melancholy Humour*: We divide this Diſeaſe into *Melancholy Cephalick*, and *Hypocondriack*.

A *Cephalick* is when the diſorder has its Reſidence about the lower part of the *Abdomen*, the *Brain* is chiefly affected, which being diſturbed, Men frame ſtrange Fancies, and monſtrous Idea's of things; all *Melancholy* people are extraordinary fearful, ſad, and inactive.

According to the order I have obſerved in diviſing *Melancholy*, it remains that I now ſpeak of that which is called *Hypocondriack*, which, for the moſt part, renders thoſe Afflicted therewith, more ſtupid than any other ſort doth, inſomuch that they are many times depriv'd of all Senſe and Motion: This ſort proceeds from *Flegm* obſtructing the *Hypocondria* and *Spleen*.

Hypocrates aſſerts, that the Soul in this Diſtemper is diſtinctly affected with the weightier matter within, and ſo neglects the *Bodies Motions*, by reaſon of the *Brains ſtupidity* through the aforeſaid *Humour*.

If the *Brain* be hurt by Communication from or by the *Spleen*, *Hypocondria*, or *Womb*, then the *Melancholy Humours* are gathered there, and then the ſymptoms commonly are gathered from the Parts affected, as it appears in Child-bearing Women whoſe *Lechia* are ſtopt, or in Maids when their Terms do not flow, the *Blood* is ſpoiled and becomes more *fixt*, and is turn'd

into

into a *Melancholy Dyſcraſie*, and that by this mean this Diſtemper ariſes, for which reaſon the Ancients blame the *Spleen*; but our Opinion is, that rather the *Morbid Sourſe* than the Diſeaſe it ſelf lies there: The Famous *Willis* thinks that both the *Heart* and *Brain* in this Caſe are affected; and ſome think the *Corporeal Soul* to be the Subject of it. *Helmont* thinks it lies out of the *Brain*, and is in the *Præcordia*, and about the Mouth of the *Stomach*: Our own opinion in ſhort is, that it has its Reſidence in the Globous frame of the *Brain*, which being the principal part and fountain from whence the *Animal Spirits* iſſue out into every corner of the Body; if they be *dull*, *languid* and *unactive*, the *Hypocondria*, *Spleen*, *Liver*, *Pancreas*, *Meſentery*, *Womb*, *&c.* being thereby deprived of their *Firmentations* muſt needs ſuffer, and be receptacles of latent Evils.

The cauſes of exceſs of this *Humour* are diverſe and all (except it be received from the Parent) ſpring from fault of *Diet*; now, altho' Meats and Drinks chiefly do yield matter to this *Humour*, yet, beſides we may add the *Complexions* inclining to ſuch *Temper*. 'Tis alſo encreaſed by *Perturbation of Mind*, by the *temper of Air*, and kind of *Habitation*; and that *Humour* which otherwiſe would yield a *nutritive Juice* of the beſt ſort, by theſe occaſions is turn'd into the *Dregs of Melancholy*. To conclude, if either *Humour* or *Excrement* ſhould have part in moving the *Affections*, no Counſel of Philoſophy, nor Precepts of Wiſe Men, are comparable for calming theſe ragi Paſſions unto the Purging Potions of Phyſicians; and in this caſe ſeveral uſe the *Ellebores of Anticera*, *Scammony*, and *Colycinthy of Spain*, together with the *Rhubarb of Alexandria*, but I have far better Remedies than ſome of them, which my long Experience aſſureth to be almoſt Infallible. The

There are ſeveral that pretend to cure *Melancholy* nd *Madneſs* as well as other Diſtempers, but I ſhall ot ſo miſpend my time, as to give an account of ch Hare-brain'd fellows, whoſe ſhallow Capacities nd ſhort Experience are unable to fathom the depth f ſuch a *Chronick Diſtemper*, but allow every Sect to llow their own Doctors Dictates, notwithſtanding here are *Hippocrites* in Arts as well as Religions. ut this by the by. Now to my Subject.

This *Melancholy* and *Excrement*, let me tell you, is red of *Melancholy Juice* drawn off the *Milt* out of he *Liver* by a branch of the *Porte Veine*, wherewith eing nouriſhed, it rejecteth the reſt as meer *Excre-ental*, and voideth part into the Mouth of the *Sto-ach* to provoke Appetite and Hunger, and paſſeth he other part in ſome Perſons by the *Hæmorrhoid eins* into the Siege: It aboundeth there when it is indred of ſuch paſſage as *Nature* requireth, or elſe y feebleneſs of the Part it is not able either to ſuck he *Melancholy* from the *Blood*, or diſcharge it ſelf nto thoſe paſſages which Nature has thereto or-ained; ſuch are always very *hungry* and *lean*.

This Member (I mean the *Spleen*) of the whole Body is greateſt and worſt favoured to behold, black f colour, and evil ſavoured if taſted, and giveth a manifeſt ſign of Natures ſtrong deſire to that whereto t is moſt like: Hence the *Spleen* delights more in, nd is better pleas'd with theſe muddy dregs, than it would be with purer and finer Blood, which if it hould be offer'd to other Parts, they would abſtain, except great want ſo far overcame their averſion as o make them entertain a little of it. Thus much of he cauſe of *Natural Melancholy*, both *Juice* and *Ex-rement*; it remaineth next to ſhew, what the *Humour* s which raiſeth this or any elſe called by the Name

of

of *Melancholy*, and also to shew what *Burnt Cholar* and causes thereof.

That kind of *Melancholy*, called *Atra Bilis*, co by excessive heat of the Parts where it is engend or received, whereby the Humour is made so *add* that it becomes of such an *exulcerating* and *fre* quality, as to wast those parts where it light This most commonly ariseth of the *Melancholy* crement before spoken of, and divers times of other thick part of *Blood*, as also of the *Cholar* *Salt Flegm* which contract such *heat*, partly by stempers of the *Body* and partly by *Putrefacti* which produceth an humour breeding most terri accidents and pains to the *Body*, which the *Melanch* and *gross Blood* doth more forcably procure, beca the grosser the substance is into which it is receiv the more violently it consumeth. *Cholar* being Nature of the hottest temper, carries with it mo degrees of heat than the other Humours.

Now to know whether the perturbations rise the *Humour* or not: The perturbations are tak commonly to rise of *Melancholy*, *Cholar*, *Blood*, *Flegm*, therefore we call Men of a hasty disposition *Cholerick*, those of sad dispositions *Melancholy*, tho of heavy and dull *Flegmatick*, others of merry a cheerful *Sanguine*.

Melancholy differs from *Phrensie* and *Madness*, th in some respects they are near a Kin, for they all di sturb the Reason; they differ thus, a *Phrensie* has a ways a *Burning Fever*; those that are taken with th Disease are so *Mad*, that they furiously fall upon an body, and it is strange and admirable they do no destroy themselves, so exorbitant is the Malady; an such was their Infirmity spoken of in the Scripture *Mat.* 8. 28. 24. They spare not their Parents, no

their

eir beſt Friends, but are often moſt of all invete-
te againſt them, and 'tis no wonder, ſince they bid
fiance to ſelf-Preſervation (the oldeſt Principle of
ature) that they often attempt to lay violent hands
on themſelves, therefore great care ought to be
ken of them: They are uſually Untractable, Talk-
ive, with ſtrange Geſtures, as Jumping, Singing,
ancing, and Antickly toſſing their Heads, writhing
eir Bodies, and generally look Surly and Haughty,
t ſometimes they will ſeem Mild.

The common ſymptoms which attend moſt *Mad*
ople, are conſtant Watchings, and a prodigious
rculean ſtrength; they can endure the greateſt
ld, *Hungar* and *Stripes*, without any ſenſible harm;
ey ſometimes *Swear*, *Shout*, and on a ſuddain make
ange *Noiſes*; they play *Apiſh tricks*, often pulling
eir own *Hair*, tearing their *Cloaths*, breaking their
indows, *&c.* they are ſtrong and never tired out,
often muttering ſomething to themſelves as if it
re about great matters; they are ſometimes too
erry, and often too *Sad*, they ſometimes *Laugh*, and
metimes *Cry*, and are fearful where no fear ought
be, and on a ſuddain become *haſty*, *frappiſh*, *angry*,
ſterous, breaking their *Chains* and *Fetters*, beating
pieces *Walls* and *Doors*, nay, every thing that
nds in their reach to be ſure goes to wrack when
ir ſurly Fit is upon them; tho' they ſleep little
y or Night, yet are they incredibly ſtrong; they
very turbulent in their *Anger*, ſhowing much
rceneſs, brawling, ſhouting, and frame dreadful
ks by reaſon of the fiery ſtrength of the *Animal*
rits, which darts vigorouſly thro' all the *Pores* of
ir diſtempered Body; hence alſo it is that they
endure the ſevereſt *Cold* (tho' ſtark Naked) with-
the leaſt concern: Some ſay they are not ſenſible of
Cold,

Cold, &c. becauſe (as they imagine) the Soul is ſo buſ
within, that it does not attend to what is of leſs co
cern without, neither do they ſcarce perce[illegible]e any in
convenience by ſuch things as much annoy others
ſometimes they are as Sava[illegible]e as Wild Beaſts, the
Eyes look ſtern, big, and attentive, and they are eve
contriving ſome Miſchief, becauſe the *Animal Spiri*
paſs furiouſly through the *Brain*, by reaſon of whic
they are ſometimes ſo *Mad* as to reproach and Cur
themſelves and others, at ſuch times they ought t
be Fetter'd.

Madneſs often derives its *Origen* from the extr
vagant height of ſome *Paſſion*, ſuch as *Fear*, *Lo*
Ambition, *Covetuouſneſs*, *Care*, *Study*, &c. *Helm*
ſays, it proceeds from *Agony*, *Fear*, *Wrath*, *En*
Ambition, *Love*, *Pride*, *great Study*, *Care*, *Shame*, &
The *Mad* people are frequently ſolicitous about M
ters above their reach, or about buſineſs that no wa
concern them. *Laſtly*, Some are prone to *Vene*
delighting much in Company, &c.

The *Melancholy* perſon walks in obſcure places,
ſad and heavy, oft muſeth, imagining and ſpeaki
many ridiculous things, but uſually fixes upon ſo
trifle; he will not be perſwaded from what he fanci
for tho' he fancy himſelf a King, a Prince or Proph
or indeed any thing elſe, he will induſtriouſly imi
tate the Perſon or Character he puts upon himſe
Some that are afflicted with *Melancholy* are weary
their Lives, have ill thoughts, talk idly, or with
any order or coherence; they alſo take pleaſure
Solitude, are ſubject to Weep, and are often tak
with a ſuddain diſlike of what they formerly m
affected; they are ſo jealous, that they think eve
body cheats and lays ſnares for them; they are afra
of being Poyſoned, their ſleep is but little, and m
troubl

troubled with ſtrange frightful Dreams; ſome have a ſilly fooliſh Laughter; and theſe are the moſt general Signs.

But to lay open all the Symptoms and their Cauſes, would take up too much Room; they ought to refrain from Wines, Spirits, and hot Cordials; likewiſe ſtrong Beer is hurtful, tho' they complain of a coldneſs in their Stomach or elſewhere, yet ſuch liquors muſt be deny'd them; and indeed as to ſtrong drink, I would have all Men remember the Ancient obſervation of the Heathen, in drinking to the Honour of their Gods; the firſt Bowl was, they ſaid, to *Jupiter Olympus*, the ſecond to the *Heroes*, and the third to *Jupiter Soſpiter*: Or take it thus, The firſt to their *Health*, the ſecond to their *Friend*, and the third to their *Reſt*; what was more than this they reckoned Madneſs, and injurious to their Health: In like manner we Phyſicians uſually attribute the firſt Glaſs to the quenching of our *Thirſt*, the ſecond to *Pleaſure*, the third to *Drunkenneſs*, and the fourth to *Madneſs*; but if they drink more, you need not doubt but they'l make as bad a Buſſel and Noiſe as the loudeſt graduate in *Moorfields* College, *alias Bedlam*; or as a loaded Ship in a great Storm when the *Pilate* is a Sleep, or when her *Rudder* is loſt, cannot *Steer* right, ſo thoſe that have their *Senſes* overwhelm'd with *Wine* or other ſtrong Liquors, or their *Minds* oppreſt with ſtrange imaginations and diſorders, run againſt the *Rocks* of *Folly*. 'Twas *Pythagoras* his Opinion, that all diſorders of the *Mind* or *Body*, are ſo many cauſes of *Madneſs*: Therefore let all People endeavour to be moderate in all things, as well in all kinds of *Studies*, as in *Meats* and *Drinks*, which ſupply the four *Humours* of the *Body*, for if any of them do ſuper-abound, Diſeaſes follow at beſt, if not ſome ſort of *Madneſs* or other.

For

For 'tis no Wonder if that Liquors can
Transform and Change the fickle mind of Man.

As the ordinary cure of all Diſeaſes and ways t help Infirmities, are to be begun with removing ſuc Cauſes as firſt procured the Malady, even ſo the fir thing to be done in reſtoring *Melancholy Men*, is t fortifie the *Brain* and *Heart*, and ſo bring them to better ſtate of mind and chear, and this is to be eff cted by removing ſuch cauſes that firſt procur'd the Indiſpoſition; but for perfecting the Cure, if tho that are Afflicted with this or any other Diſeaſe, d ſire a Phyſitian that will truly and juſtly proceed the Cure of what he undertakes without any fra this is then to certifie ſuch, That if they think fit make uſe or choice of Me, I will honeſtly and exp ditiouſly do my endeavour to reſtore them to th former ſtate of *Health*, *Strength*, and *Tranquility*.

But now it is time to ſhew the difference betwi the aforeſaid *Melancholy* and a *Diſtreſſed Conſcienc* Firſt then, whatſoever moleſtation ariſeth directly a proper Object of the Mind, the ſame is not in th reſpect *Melancholy*, but hath a further ground th *Fancy*; and if the Moleſtation proceed from a con deration of things done that are really ſinful in the ſelves, ſuch Trouble has its *Origen* from *Conſcien* condemning the *Guilty Soul* according to thoſe E graven Laws of Nature, which no Man is void of he never ſo Mean, Illiterate, or Rude: This take nothing of the Body, nor intermeddleth with H mours, but giveth a direct Wound with thoſe fie Darts, which many thus Afflicted moſt ſenſibly f and complain of. Nay, This Infirmity is of ſo gr

Latitude, ſince all Men are Sinners, that there is one but what, more or leſs, betimes labour under it; nd ſome being highly culpable of the breach of ods Laws, incur the Puniſhment of Condemnation, nd thro' the ſenſe of that miſerable Condition, fall nto deep Deſpair: Such ſay that they feel the Wrath f God kindled againſt their Souls, their anguiſh of onſcience is ſo intollerable, that they find no releaſ-ent tho' Prayers and Supplications are made unto he Lord for them, by reaſon that in their own ag-ravating Judgment they ſtand as Reprobates to God, excluded from his Covenant, and void of all hopes f inheriting the Kingdom of Heaven, and reſt aſſu-ed, that the termination of their Life will be the eginning of a Condemnation which will never have nd.

I pray you, dear *Melancholy Chriſtian*, conſider *Gods* ercies of old, and your own former Experience of his avours; call to mind thoſe holy Teſtimonies of lection, which no doubt but ſome of you have in imes paſt found in your ſelves; this done, conſider hether you are not under ſome Temptation, than as you imagine) God's Anger; for Satan tempteth s in the very utmoſt receſſes of our hearts; for he eing a Spirit, it is not to be doubted but that he hath Spiritual acceſs into our Spirits to trouble them, and iſorder their Operations by a ſpiritual or ſubtile onference, whereby he bears too great a ſway in hem; this may ſeem the more probable, becauſe 'tis bſerv'd, that theſe in this ſad Condition alter the ccent of their Speech, and ſhew great diſorder in heir diſcourſe, it being far otherwiſe than what it was before. Nay, it may ſeem that their whole Nature is at Satan's beck, and their utterance wholly s he ſuggeſteth; but as to theſe Speculations, and

Inſtructions in this matter, I refer you to the Judg-
ments and Reſolutions of Divines, whoſe Provinc
it is to conſider, and who no doubt will put you i
mind how the Spirit of God calleth Satan the Temp
ter, the Deceiver of the World, the Accuſer of th
Faithful, the Dragon and Old Serpent; and in fine
a Lyar, and the Father of Lyes.

Now, if the condition of your Affliction be onl
ſome kind of Temptation, which I doubt not but t
make manifeſt and plain, then ought you to eſteem
of your Caſe as more Comfortable than thro' Erro
you do, and to attend with Patience the Iſſue, whic
in ſuch as have been in like Circumſtances, have after-
wards given evident Teſtimonies of Salvation: Nay,
ſuch have not only felt a ſpiritual Joy and Comfor
in themſelves, but in the end, have alſo become able
to confirm others, both by their own Examples, and
words of great Conſolation from their own Expe-
rience; beſides, in all kinds of Temptations there i
hopes; Examples of a good Iſſue are frequent in each
kind: Yea, tho' the Corporeal inhabiting of Satan is
the greateſt and fulleſt of Terrors, yet the Evangeliſts
teſtifie of many that have been Diſpoſſeſt by the Power
of Chriſt, which Examples are writ for our Inſtru-
ctions againſt the like Afflictions, which are Tryals
only for a Time. All God's Children have their
Salvation founded upon his Eternal Decree of Mercy
towards them, 'tis Publiſhed by the Preaching of the
Goſpel, and is Written and Sealed in the Hearts of
his Choſen by the power of the Spirit of Adoption,
which cryeth, *Abba* Father, and teſtifieth in Meaſure,
to ſome more, and ſome leſs, according to the Diſ-
penſation of Grace. There is no evident and un-
doubted ſign of Reprobation in any while they live,
(becauſe they may Repent) only that Sin which is
called

lled the Sin againſt the Holy Ghoſt is not Pardon-
ble, and for which the Apoſtle forbids us to Pray.
This Sin againſt the Holy Ghoſt, Divines expound
be an open wilful Apoſtacy from God, with a
alitious hate againſt the Profeſſion of his known
ruth.

Next unto this Sin is final Impenitence, which
nnot be known till Death makes ſhew thereof, and
ts off all time of Repentance: The firſt Example
this kind was *Cain*, who complained that his Sins
ere greater than he could bear: Such alſo was the
guiſh of *Eſau*, when he found no Repentance after
had ſold his Birth-right. *Saul* (if not a Reprobate)
t was Poſſeſſed, for the Lord ſent an Evil Spirit to
creaſe his Torment; but *Judas* was wholly given
er to Satan: This notorious Traytor, this heinous
d deſpairing Sinner before mentioned, Executed
t Puniſhment upon himſelf which all Traytors
ſerve; he took the Revenge due for the Betraying
Innocent Blood upon himſelf with his own hands;
d all whoſe Conſciences are loaden with grievous
imes, feel the puniſhment they Merit in their own
arts, and many times are driven to cruel Deſpair,
n which nothing either more diſhonors God, or
judices Man. Alſo the Prophane People of the
orld, that either know not Chriſt, or know him
vain, outward Profeſſion only; if they finally con-
ue patterns of Iniquity, they will prove in the
l diſmal Examples of God's Vengeance: But, if
greateſt Offender Repent, and turn to the Lord,
will with Arms of Mercy receive and embrace
n.

Therefore, do works worthy of Repentance,
l beware you think no Sin greater than God's in-
te Mercy, ſince that Sin which is Unpardonable,

is only known to him from whom nothing is hi
hence in this as in all Misteries, 'tis the best way
acquiesce, and not to search into them further th
God hath Revealed, by whose Oracles we are i
form'd, that only one kind of Sin cutteth off all hop
of Salvation, because it is of such a Nature, that
closeth up the Avenues of Repentance, being t
height of all Iniquity, even equal with that of t
Devils themselves, who are shut out of God's fave
for ever.

Now let us seriously consider, whether you ha
sinned against the Holy Ghost or not, which if
deed you have, as your humour would lead y
where is the Renouncing of God's Religion wh
you have hitherto profes'd and heartily embrac
where is that Malice which procured this mischi
what Persecution have you in word or deed ra
against the Truth of God's Word? what Sword h
you drawn against it? what Volumes have you W
against sound Doctrine, with a known and reso
opposition to your own Conscience? if your hum
be not able to alledge such Testimonies against y
self, what have you to fear since this alone is thou
to be the Sin against the Holy Ghost? Tho
it is not certain (since God has not any where
vealed) what particular Sin it is, therefore be
too Cruel to your self, least by final Despair,
prevent that Mercy you may, by a timely Repenta
obtain.

Therefore, dear *Melancholicks*, I pray give o
these imaginary conceits of distrustful and danger
prejudices against your selves, and prepare your he
to receive the Comfort which the word of Pro
'ministreth unto you: Remember that our Perfec
lyeth without us, even in that unspotted Lamb Ch
Je

Jesus, whose Sacrifice is all-sufficient for all kinds of Sin. This Perfection we are to hope for, and attend the consummation of the rudiments of Righteousness: This, and the advised consideration of God's Promises in his Word, with means used, might easily deliver you, and you may again (as *David* was) be restored to the wonted Joys of the sweet Mercies of the Lord.

ADVERTISEMENT.

This is to inform all Persons whom it may concern, That *D. Frish* doth and will (if God permit) instruct his Son in the best and speediest way of curing *Melancholy* and *Madness*. And likewise, those *Lunaticks* which are not Curable, he will take them for term of Life, if paid Quarterly; such, and all others, he takes on Reasonable Terms, allowing them good Fires, Meat, and Drink, with good attendance, and all necessaries far beyond what is allow'd at *Bedlam*, or any other place he has yet heard of and cheaper, for he allows the *Melancholly*, *Mad*, and such whose Consciences are Oppress't with the sense of Sin, good Meat every day for Dinner, and also wholesome Diet for Breakfast and Supper, and good Table-Beer enough at any time: They have also good Beds and Decent Chambers, answerable to their Abilities; all which necessaries are daily allow'd and given them according to agreement during the time agreed for; they are all carefully look'd after by himself at his House in *Stoke* near *Guilford* in *Surry*, being a pleasant place and good Air; and such as please to be at *Thorp*, his Son looks after them by his Fathers directions, who comes every *Tuesday* to see

them, and inſtruct his Son in the true Method of curing ſuch diſtemper'd People.

Note alſo, That at *Thorp* any perſon may have at any time *D. Iriſh*'s Medicines of his Son for any Diſtemper incident to Men, Women, or Children, at reaſonable Rates, and every *Tueſday* they may there alſo have *D. Iriſh*'s Advice.

The Concluſion of this Treatiſe.

I ſhall not here give you an Account, *dear Countrymen*, how to go through with the Cure of *Melancholy* by Medicines and other Means, which I daily experience to be ſucceſsful, becauſe I have no other Maintenance but my Practice, therefore I ſhall conceal theſe Secrets, and will not impart them to any Perſon whatſoever ſave only to my Poſterity, to whom, if God ſend Life, I intend to make expert in the Cure, not only of this, but of all other Diſeaſes. But as to you, my intention was not to make you a Phiſician, or to give you a Warrant to adventure upon Practiſe, as thoſe do, who attempt to Cure diſeaſes, by taking Medicines upon truſt out of any Book they meet with, many of which Medicines are really inſignificant or hurtful in moſt caſes, and many of them tho' good, yet are not ſo to all; for Medicines are like a Tool or Inſtrument of the ſharpeſt Edge, which if not wiſely guided or handled with the knowledge, dexterity, and judgment thereto belonging, they may bring Death inſtead of Health; but if wiſely Adminiſtred, they will either reſtore or preſerve Health; therefore Men are not to be admitted to adminiſter Phyſick who have no lawful Call thereunto, no, the Phiſicians hands ſhould be waſhed pure and clean in the waters of Underſtanding and Wiſdom,

dom, before they meddle with the hidden Myſteries of Phyſick. There are too many leud cozening Varlets which feed upon the ſimplicity of the ignorant, and make the pretence of Phyſick the cloak of their Idleneſs; theſe knowing nothing themſelves, venture their Patients Lives and their own Credit, upon unknown and unexperienced Receits, which yet they boldly Adminiſter, and with them undertake to cure any Diſeaſe tho' ignorant of the Nature of the Phyſick, and of the diſpoſition of the Body or Part whereto they apply it; yet alaſs, many apply themſelves to ſuch, before they will take the Advice of able and experienc'd Practitioners, which indiſcretion often turns to their great Peril, many looſing their Limbs, Health, and Life, by ſuch Mens ignorant proceedings; when as on the other hand, we ſee by the goodneſs of God, with the diſcreet applications of knowing and honeſt Phiſicians, many reap great benefit, being by them wonderfully reſtor'd to their former health and ſtrength. The right Phiſician is indeed made of God for the health of Mankind; therefore take courage, for many have been reſtored to their former State which lay long languiſhing under the preſſure of ſuch moſt deplorable Diſtempers as might be counted incurable; therefore, you that are any ways by Sickneſs ſore afflicted, ought not to diſpair, nor diſtruſt God's ability, with means uſed to reſtore you to Health and Peace of Conſcience; and when (by God's Bleſſing on Man's endeavours) you are Recovered, let it be your Care to keep your ſelf void of Offence towards God and Man, 'till you put on a glorious Immortality.

In fine, as for my ſelf, I humbly deſire of the Lord to help me while I am here in theſe lower Regions, amidſt ſuch boiſterous Winds and Weather, to en-

dure all with a Patience becoming a Christian Phisician, and in all things to obey his Divine Precepts, that when my Soul shall be freed from the Prison of my Body, she may also be freed from all Sufferings, and translated to the happy Mansions of my God, to which those Vapours that cause these Storms and Tempests can never ascend; there all Tears shall be wiped away from my Eyes, and my present Sorrows turned into Joy: There, O Lord, thou wilt give me Beauty for Ashes, and the Garment of Gladness for the Spirit of Heaviness; and put after all my many and grievous conflicts with the World, the Flesh, and the Wicked One, a Crown of Glory on my Head, a Song of Triumph in my Mouth, a Palm of Victory in my Hand, and so to Reign with Thee for ever and ever. *Amen.* To which happy State, that all Men may Arrive to, is the daily and fervent Prayer of, kind *Reader*, and loving *Countrymen*,

Your Faithful Friend,

and Well-wisher,

David Irish.

David Iriſh,

Practitioner in Phyſick & Chirurgery,

HIS

Miſſellany of Pious Diſcourſes.

Gloria in excelſis Deo,
Glory be to God on High.

I Here purpoſe to give a ſhort Explanation of the Great, Infinite, and firſt Being, who Named himſelf *Jehovah*, and whom we call God; he told *Moſes* who he was, and what he ſhould call him, and agreeable to the Stile of *Moſes*, we have an account of him, *Rev.* 1. *verſ.* 8. He is the only true Eternal God, who was before all things, and gave Being to all things; he is Everlaſting, and hath his Being of himſelf; from him all things receive their Being, and in him they End, ſaith the Lord, *Which is, and which was, and which is to come, the Almighty.*---- Had he not Named himſelf, Man could not have told what Name to have given ſo incomprehenſible a Being, *Who made all things by the Power of his Word*, See Gen. 1.

Man

Man as well as all other Beings, had his beginni
from God, who is the Divine Author of Heat, Ligh
and Life in all Creatures whatsoever, whom he st
preserves and governs in their wonderful Frame an
Order; he being only Infinite, Eternal, and all Po
tent, far above all things that Exist or have Being
it follows (since nothing finite can make it self) th
all Finite things are the effect of his Omnipoten
Power; *For without him* (saith the Sacred Pages) *w
not any thing made that was made*, Joh. 1. Gen. 1. whe
we are told, That in the beginning of Time, t
Holy and undivided Trinity, God the Father, So
and Holy Ghost, made the intire and Beautif
Machin of the World, by which word, *World*, is mean
both the Heavens, Earth, and Elements, togethe
with all their Furniture (if I may so speak) and Inha
bitants: He made all Animals by Pares, that fro
them others might derive their Being. The Heaven
(as many believe) were made incorruptible, and a
ordain'd for the Throne of the most High, for whos
the Earth is ordain'd a Foot-stool, and all that Go
made he approved of as good, *Gen.* 1. yet some pa
of his excellent Handy-works soon degenerated fro
the perfection of their Original state and became ba
therefore he prepared Hell for *Lucifer*, the Prince o
rather Ring-leader of the Defection of the wicke
Angels, and their Successors, False Prophets, an
Evil Doers: After this, we read our Saviour pr
pared a place of Honour for his Saints, where th
Spirits of the Righteous are made Perfect, and Reig
with him. God created the Angels to wait upo
and attend him their Maker; but *Lucifer*'s pride mad
him uneasie, even in the happiest of Created condit
ons, to humble whom, God commission'd *Micha*
the Arch-Angel, to expel him from the Sacre

Mansion

Mansions of God's Holy City for his ambitious Rebellion: This was quickly done, for the Loyal Champion hurry'd the Rebel into the lowest Hell; and in a word, clear'd the Palace of God from all the ungrateful Confederates, some of whom it's thought remain in the Airy Region, for which reason, perhaps, *Lucifer* is called the Prince thereof: Others of the aspiring Legions are debased, and Rove to and fro, up and down the Earth, seeking whom they may Destroy: Others were doom'd into the heart of the Earth, which in an especial manner is called Hell, where they remain Tortur'd and Tormenting all Evil doers that are Eternally lost for their Iniquities. Finally, as for *Lucifer* himself, he is reserv'd in Chains in the River *Uphrates* till the day of Judgment, and then with all his wicked Agents, will be hurried into the most dreadful Burning Lake.

God created two great Lights to give light to the Earth, and made Stars without Number to adorn as it were the out-works of Heaven, all which, in pursuance to God's command, run the course he at first appointed them. In short, all Creatures which (if I may so speak) people the Elements, are the handy works of God: Man, tho' the chief, yet, perhaps to teach him Humility, was made of the mould of the Earth, and as some think, *Adam*, the first Man, was made on a *Friday* about 3 of the Clock in the Afternoon, and out of him *Eve* his Wife, who bare several Children; and here I cannot but observe, that the first War was about Religion, for *Cain* slew his Brother *Abel* by reason of his more acceptable Sacrifice: Thus we may see, that in the Worlds Infancy, as well as now, *Goodness* the Mark that *Envy* aim'd at, and *Innocence* Persecuted by the greatest *Guilt*, and *Religion* suffer by the hand of *Hypocrisie* and *Cruelty*; from which, *Good Lord deliver Us.*

Tho'

Tho' as you have heard, God at first made all thing good, yet, besides the mighty defection among the Angels, there grew also great Iniquity amongst Men so that God resolving to wash away the abominations of the World by Water, commanded *Noah* to build an *Ark*, into which, according to God's appointment, all living Creatures entred by Couple to repleniſh the Earth anew; but note here, that of some sorts there entred more than two, that *Noah* might not want proper Sacrifices to offer to the Lord. And thus much of *Noahs Flood.*

The Scriptures both in the Old and New Testament, plainly and copiously declare the uncommunicable Attributes of the Lord, being the Heraulds of his Truth, and the Witnesses of his Mercies; the Instances they exhibit of his ample performing the Tenure of his comfortable Promises, are as sufficient Testimonies of his Infallible Truth, as the sending of his only Son is of his Mercy; who, as his last Prophet Sealed up all the written Verities and Commands we are Bound to Believe and observe: This is the Son of Righteousness, whose refreshing Beams of Mercy shine upon our Souls to eternal Happiness.

Here it will not be amiss to give an Idea or Notion of God, as far as the weakness of our understanding is able to perform; for none can say what the Essence of God is, or which is the same, give a true and adequate Definition of this infinitely perfect Essence, because he is in all his Perfections Infinite; a Spiritual Entity, whose Existence is Eternally of himself, independent of all other Beings, dwelling in Orbs of inaccessable Light, hence the Message which we have heard of God in the first Epistle of *John, Chap.* 1. *v.* 5. tells us, That he is of a most Pure, Simple, Holy, Perfect, and glorious Nature, resembled by no Creature so

ſo much as by Exquiſite Light, in which there is nothing but clear and exact Brightneſs, without any the leaſt mixture of Darkneſs. He is Incomprehenſible, therefore none but himſelf can give an Account *what he is.* He had no Beginning, nor can he ever have an End, all times and things, whether paſt or to come, are ever preſent to him, ſo that as I often inculcate, it is impoſſible to ſpeak him fully, yet ſo far as it hath pleaſed his Divine Majeſty, out of his unſpeakable Goodneſs, to Reveal himſelf in his Word to us, we may to the utmoſt of our capacity expreſs, as that he is a glorious Spirit, full of Truth, and muſt therefore be Worſhipped in Spirit and in Truth. Now, there is no way but by conſulting his Written Word, to know in what particular manner we ought to Honour and Serve him.

Though, as is ſaid, whatſoever we can ſay or conceive of God, comes far ſhort of his Excellency, yet it is lawful (as far as our weakneſs can reach) to ſay, or rather liſp what he is, ſtill regulating our diſcourſe by the Line of his Word; therefore, I ſay, he is an Independent Being exiſting of himſelf, *Ego ſum qui ſum*, Exod. *I am that I am*, ſaith the Lord, that is, he is alone of himſelf, for all other things are not, but by him, nay, *in him we live, move, and have our Being*, ſaith St. *Paul.*

He is moſt Perfect, becauſe he is the Fountain and Origin of all Perfection: *Be ye Perfect* (ſaith Chriſt) *even as your heavenly Father is Perfect.* He is One. *See* (ſaith the Lord) *that I am alone, nor is there any other beſides me.* And again, *Thou ſhalt have no other Gods but me*; according to which, we ſay in the Belief, *I Believe in one God.* He is ſimple, for *Joh.* 4. 24. He is called a *Spirit*, now a Spirit is a ſimple Being, or a Being void of Material Compoſition, therefore

God,

God, who is in all that he is Superlative, is consequently most *Simple*.

He is Eternal; for saith the Lord, *Vivo ego in aternum*, *I live for ever*, Deut. 22. And the Kingly Prophet cries out, *Thou art the very same, and thy years have no end.*

He is Immutable, as he speaks in *Malachy* 3. *I am God, and not changed*; which is agreeable to Reason, thus, That is *Immutable*, which neither can be augmented nor diminished; but *God* cannot be augmented, because most Perfect; nor diminished because most Simple; Therefore he is most *Immutable*.

He is Immense, as the Wise Man speaks, *Wisdom* 1. *The Spirit of the Lord hath filled all the World.*

He is Infinite, for that is Infinite which has no Bounds, according to *David*, *The Lord is great, and of his greatness there is no End*; besides, he must needs be *Infinite*, whose Perfections are all *Unlimited.*

He is Omniscient, as appears from that of the *Psalmist*, *Thou hast understood my Cogitations afar off, and hast foreseen all my ways, and knowest all things before they are done.*

He is Just, according to that of *David*, *Just is the Lord, and he hath loved Justice.*

He is most Merciful, for the *Mercies of the Lord are above all his Works*, Psalm.

He is most Good, because the Fountain of all Goodness.

He is most True, because the first Truth.

He is Omnipotent, because he can do all that is possible, and *from him is all Power, both in Heaven and Earth*; *by me Kings Reign*, Wisdom.

He is lastly, most Blessed, because he is the Felicity of himself, and of all things whatsoever.

'Tis from the conſideration of theſe Divine Attri-
tes, that multitudes of Reaſons may be drawn to
courage us in our Duties: For Example, The con-
ering of God's Juſtice and Power, will ſtir up in us
ear of offending a *Being* both *Juſt* and *Omnipotent*,
d this fear will prove the beginning of the beſt of
iſdom, I mean of an indefatigable endeavour to
ep his Written Laws and Commandments; and
eſe *Attributes* will make us know, that from, and in,
d by him, we enjoy Health, Live, Move, and have
r Being, and that all we Poſſeſs, deſcends from the
ther of Light, ſee *Jam.* 1. 17. Hence we lie under
obligation of giving him hearty and frequent
anks for the daily benefits we receive from his
unty. Begin therefore every work in God, that
ereby it may by him be Perfected, and for his Ho-
ur and Glory ended. Rely on Jeſus Chriſt as the
ſt Foundation that can be laid for us to Build upon,
teſtifieth both Experience, Practice, and the con-
nt of Sacred Writers, whoſe Example I purpoſe to
llow, that with them I may enterpriſe every thing
ſely, proceed orderly, and produce an end to the
onour of God, and the good of my ſelf and fellow
eatures.

The Scriptures contain the profound Miſteries of
od's Excellence, and Man's Salvation; they are as
earned Father ſaith, *So folded up by God, that unleſs*
y be read with that Spirit by which they were Written,
d that with humility, and a hearty deſire to know and
govern'd by them, they cannot be underſtood; unleſs
Spirit quicken our underſtanding, they are as a dead
tter. They have indeed in them ſuch a miraculous
ight and depth, that they may exerciſe the Wiſdom
en of the moſt Learned; yet do they alſo contain
h eaſineſs and plainneſs, that the moſt ſimple may
under-

understand them to their Comfort and Instructio
The difficulties couch'd in profound Mysteries
abate the Insolence of the Proud, while the comf
table Promises raise up the drooping Spirits of hu
ble Believers to the hopes of Eternal Salvation. T
Sacred Volume is that wonderful River, which
alone both shallow and deep in the same pla
wherein the Lamb may wade, and the Elephant Swi
'Tis only disbelief and Sin that make them ha
while Faith and good Works render them easie;
sinful vails of our hearts shade from us their meani
nor can we open their difficulties, but by the Key
David, which opens where no Man shuts, and sh
where no Man opens, which only can open that Se
Book: This considered, it was not without Rea
that *Moses* called God wonderful, since he found
his Words and Works to be so, even past Mans fin
ing out and discovering. A certain old Doctor
the Church, compar'd the Old Testament to t
Moon, and the New One to the Sun, for that t
Old Testament borrows its light from the New,
the Moon does hers from the Sun: The Truth
the New is contain'd in the Old, and the Old revea
in the New: In a word, they both contain rich a
precious Comforts, profound Learning, grave Adm
nitions, desirable Promises, and dreadful Threatnin
all which are powerful Motives to Faith and go
Works.

The Bible is the Word of God, the Writers wher
of Writ after the dictates of the Holy Ghost, and
they Writ it, even so it was, and even so it is at th
present day, and even so it will remain full and intir
for he th t caus'd it to be Writ for our Instructio
and Rule, will ever preserve it for us.

The Writings of *Ariſtotle* that Prince of Philoſophers, are Ancient and Profitable, as alſo are many other Books, but in compariſon of the Holy Bible, they are nothing to be regarded.

And here, ſince I think an Hiſtorical Account of the Bible, and its Tranſlations, will be well received, take the following Account.

Two Hundred Forty and One Years before the Humanity of Chriſt, the Five Books of *Moſes* were Tranſlated out of *Hebrew* into *Greek*, at the charge of *Ptolemeus Philadelphus* King of *Egypt*, by Seventy Doctors or Learned Men at *Jeruſalem* in the time of *Eliazer* the High Prieſt, by which we may underſtand their Antiquity, and the great Value they obtain'd even amongſt the Heathens.

Then 124 years after the Birth of Chriſt, the Old Teſtament was Tranſlated out of *Hebrew* into *Greek* by a *Jew* named *Aquila*, who was Converted to the Chriſtian Faith in the time of *Adrian* the Emperor.

And 53 years after this *Aquila*, the Bible was alſo Tranſlated by *Theodoſius*.

And 33 years after *Theodoſius*, it was Tranſlated by *Symmachus* under the Emperor *Severus*.

And 8 years after *Symmachus*, the Bible was Tranſlated by one whoſe Name I have not, but this Tranſlation was call'd the Fifth Tranſlation.

After this it was Tranſlated by St. *Hieronymus*, who mended and Corrected the Seventy Interpreters, and Tranſlated it out of *Hebrew* into *Latin*, which Tranſlation, with the Amendments of *Beza*, is now uſed in the Church for the upholding of the *Proteſtant Religion*, while the *Roman Catholicks* zealouſly ſtick to the *Vulgar Latin* Tranſlation, which, tho' very Ancient, is not counted to be very Correct. One *Lyra* is noted

above others to be the beſt *Hebrician*, and a diligent Tranſlator of the Old and New Teſtaments.

The Bible is full of Divine things, 'tis the beſt and higheſt Book of God, full of Comfort in all manner of Tryals and Temptations; it teacheth Faith, nouriſheth Hope, preſerves Love; and in fine, Teacheth that after this poor, miſerable, and precarious Life, there is another which is Eternal and Everlaſting.

We ought not to meaſure and cenſure the Scriptures according to our Senſe and Reaſon, as being byaſs'd by Paſſions and Errors, but by diligent Prayer and Humility ſearch after the Truth, and by often putting this in Practice, the Spirit of God will direct our Underſtanding to their true ſenſe and meaning; 'tis the Holy Ghoſt that alone can Teach us here: As well the Divine as the Diſciple may without ſhame learn of ſuch a Tutor, if they intend to confound Hereſies, reduce Schiſms, and root out Errors; *obſerve the Scriptures* (ſaith Chriſt) *and thou ſhalt live*, Luk. 10. He's only a good Paſtor that is arm'd at all points with the Text, and ſufficiently Learned, that is, well grounded in the Bible; but thoſe that come to this Perfection, have hearts prepared by God: To thoſe that he Reveals his Word, to them he giveth Mouths to utter it; God's Word is a Fiery Shield, which is of proof againſt all the fury of Satan; falſe Zeal and Error this Shield cannot be batter'd or cruſh'd by the greateſt Violence: God's Word remaineth for ever, Protecteth all thoſe that put their truſt therein; this is the Weapon that the Author of the Epiſtle to the *Hebrews* calls a *Two Edged Sword*, for it cuts through all oppoſition of Carnal and Diabolical Weapons.

The New Teſtament was written by *Jews* as well as the Old, for the Apoſtles themſelves were *Jews*, and *Paul* was an *Hebrew* of the *Hebrews*, yet by the Power

Power of the Word, they not only became Chriſtians, but Converted thouſands to the ſame Faith, for which in the End moſt of them laid down their Lives.

'Tis obſerv'd, that in the Books of *Moſes*, nothing is ſo oft Rehearſed as this, *I am the Lord thy God, that brought thee out of the Land of Egypt*; the cauſe thereof perhaps was, that they ſhould not ſoon forget what God had done for them: Then let us not now forget what Chriſt has done for us, in Redeeming us at once from the Tyranny of the Law and Sin.

In the Apoſtles time the Goſpel was Preached, and the Believers were but a little Flock, but now it is further ſpread abroad: Chriſt himſelf ſaid to his Diſciples, *Ye ſhall do greater things or works than I.* As if he ſhould have ſaid, *I have Preached in the Corners in the Land of* Judea, *but ye ſhall Preach openly on the houſe Tops*, that is, *Through the whole Univerſal World, and ſhall make the Goſpel known to all Men in all Nations.*

But here I deſire, and earneſtly admoniſh every good Chriſtian, that he ſlight not the plain and ſimple manner of Stile in many places found in the Bible, ſince they are Evidences of Truth, and not Patterns of Rhetorick: There is no doubt but what we find in the holy Scripture is true, though ſometimes it appears in a mean dreſs, which indeed is one of the Priviledges of Truth, when Falſities covet the flowers of Eloquence to hide their Shame. The Bible contains the Words, Works, Acts, and Judgments of the moſt High; 'tis a Book that makes Fools of the crafty and wiſe of the World, when yet it is underſtood by the plain and ſimple, as our Saviour ſaith. The Scriptures are moſt high and precious Relicks, a Fountain which can never be Exhauſted; in them thou findeſt the Swadling-Cloaths wherein Chriſt

lyeth, to which the Angels directed the poor and ſimple Shepheards: Indeed they ſeem to be mean ſilly Clouts, but dear and precious is the Treaſure in them; for we have in them many Promiſes, and God is faithful in fulfilling them in Chriſt, from whom we have forgiveneſs of Sins, and are delivered from everlaſting Death: God's Word is a Light that Shines in Dark places, ſo that thoſe that are ſhadowed by the greateſt Cloud of Sin and Ignorance, cannot miſs being found out by its penetrating Beams, and by them directed to the paths of Glory. We ſee in the Example of *Adams* eating the forbidden Fruit, how eaſie it is to be drawn into Sin, and to forget God's Word, and how hard a work it is to get hearts of Repentance, by the long and hard task our Saviour had to make a Reconciliation with God for our Offences; and if we were to be ſav'd by our own Deeds, and not by the Works of Chriſt, we ſhould never attain Salvation: Therefore Chriſt makes our task more eaſie, ſaying, *Whoſoever relies on me, and believes in my Word, ſhall have everlaſting Life.* Some may ask what is here meant by his Word, I Anſwer, It's *Chriſtus eſt Spiritualiter in Sacramento.* The ſame that he ſpake at his Adminiſtring his laſt Supper, when he ſaid, *The words which I ſpake are Spirit and Life, the fleſh profiteth nothing, whoſoever eats thereof ſhall live for ever.* He Seal'd it with his Blood, therefore it muſt be Truth.

Some may ſay, How can we Eat this his Word? *Anſwer*, By laying it up with Faith in our hearts, and leading our Lives anſwerable thereto, which done after this life is ended, we ſhall never Hunger nor Thirſt more, but ſhall Live and Reign with him for Ever: The ſame is to be underſtood in *Baptiſm*, but the Adminiſtring of the *Sacrament* of the *Laſt Supper*

Supper, doth ſhew forth his Death till he comes again, at which time he will Judge the World, then happy will thoſe be who hear his Welcome, With *a well done true and faithful Servant, enter into thy Maſters Joy*: And now let us cry out, *Come Lord Jeſus, come quickly.*

The Holy Scripture makes mention of ſundry things done at certain hours of the day not agreeing with the hours of our Account, as in *John* 'tis ſaid, *The Rulers Son being healed of his Sickneſs at the Seventh hour, his Ague left him.* And the Labourers that came into the Vineyard, *came at the Eleventh hour.* And in the Paſſion of Chriſt 'tis Recorded, *That at the Sixth hour there was darkneſs over all the whole Earth.* And *about the Ninth hour he cried with a loud Voice, and ſo gave up the Ghoſt:* In which is couch'd, ſome think, a Myſtery, for *Adam* was Created (as 'tis ſuppoſed) on a *Friday*, about the ſame hour of the day as our Saviour Suffer'd: Now, to underſtand what hours theſe were, know that the *Jews* divided their Artificial days into four quarters, allowing to every quarter 3 hours, and ſo began the firſt hour of the firſt quarter at the riſing of the Sun, and as they followed in order, they call each hour of each quarter the firſt, ſecond, or third hour; ſo that the third hour of the firſt quarter they called the third hour, and the third hour of the ſecond quarter they called the ſixth hour, which was Mid-day, called by us Twelve a Clock; and the third hour of the third quarter they called the Ninth hour; and the ſecond hour of the fourth quarter they called the Eleventh hour; and they called the Twelfth and laſt hour Eventide: So that the Rulers Son healed at the Seventh hour, with us called One of the Clock in the Afternoon; and the Sixth hour when Darkneſs was over the whole Earth, was Mid-day, called by us Twelve a Clock; and their

Ninth hour, when Christ yielded up the Ghost, is called with us Three a Clock in the Afternoon: The Labourers that came into the Vineyard, came at the Eleventh hour, about five a Clock in the Afternoon, or an hour before Sun-set.

Likewise they divided each Night into four quarters, called by them the four Watches of the Night, the first three hours was the first Watch, during which time, all the Soldiers (both Young and Old) of any fortified Town or Garrison were us'd to Watch. The Second three hours they call'd the second Watch, which was about Midnight, at which time the young Soldiers only Watched. And the third quarter of the Night containing also three hours, was called the third Watch, in it the middle aged Soldiers kept Watch. And the last three hours, called the fourth Watch, was about break of day, in which the old Soldiers only Watched.

The day is accounted with us for payment of Money, between Sun and Sun; but for Indictments of Murder, the day is accounted from Midnight to Midnight; and so are Fasting days, and Festival days, as *Sundays*, *&c.*

I will now give you, after this Digression, some Examples which fully prove the Omnipotence, the Wisdom, and Mercy, and some other Attributes of God: The first shall be an Instance of three most famous Conjunctions which the Scripture relate, and which are all worthily wonderfully wondred at, the like shall never happen again, all being occasioned by the second Person of the Blessed Trinity his assuming Humanity, which is a mystery wonderfully singular, and singularly wonderful, even to that degree that the very Angels saw it with Amazement. The first Conjunction is of God and Man in Christ:

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The ſecond, of a Mother and a Virgin in the Bleſſed Virgin *Mary*. The third of Faith, and the heart of Man in every Chriſtian, who truly Believe that a Virgin brought forth and became a Mother, and though a Mother, yet that ſhe, notwithſtanding, remain'd a Virgin.

Another inſtance is God's fourfold bringing forth of Man, as Learned *Anſelmus*, a holy Biſhop of *Canterbury* Notes: *Firſt*, he brought forth Man without the help either of Man or Woman in Creating *Adam*. *Secondly*, a Woman out of Man, without the help of a Woman, in making *Eve*. *Thirdly*, By the help of Man and Woman, ſeen in the natural Production of Man. *Fourthly*, and laſtly, his bringing forth of Man with the help of Woman, and without the help of Man, obſerv'd in the Bleſſed Virgin *Mary* bearing our Redeemer Chriſt Jeſus, who never laugh'd, but as we read in the Scripture, three times Wept, *Firſt*, when *Lazarus* was Dead. *Secondly*, over *Jeruſalem*. And *Thirdly*, upon the Croſs, where he delivered up his Spirit to his Heavenly Father; and theſe things all prove the ſaid Attributes of God.

There are four Duties incumbent upon Man, which above others, he ought diligently to perform, that is to ſay, To God Fear; To his Country Love; To his Parents Honour; and to his Neighbours favour: If we duly conſider theſe Duties, we ſhall look towards Heaven, deſpiſe the World, and prepare a Manſion for our ſelves in Heaven.

There are three eſpecially Miſerable, *Firſt*, he that knows and teacheth not. *Secondly*, he that teacheth and doth not. *Thirdly*, he that is ignorant, and yet learneth not.

Among the ſeveral Commands our Saviour hath laid upon us, that ſeems not to be the leaſt, where

he warns us, *Not to Judge, leſt we be Judged*; for 'tis ſaid, *With what meaſure you meet, the ſame ſhall be meaſured to you again.* Beſides, nothing is more unreaſonable than to impute the fault of one Man to another; but let us proceed in all caſes with Clemency and Mildneſs, remembring that we all ſprang from our Grandfather *Adam*, and conſequently are all a Kin to one another, which the Miniſter confirms in his Office for the Burial of the Dead, (though to the meaneſt Perſon) in theſe words, *Foraſmuch as it hath pleaſed Almighty God, of his great Mercy, to take unto himſelf the Soul of our dear Brother here departed, &c.* So that it plainly appears that we are related to each other: Now, ſome of theſe Kindred live in the fear of God, and by honeſt and induſtrious means procure a Livelihood for their Families; others take ill Courſes, and become Reprobates, hated both of God and Man; and in this Caſe, why ſhould any think ill of another for his Brothers miſdeeds, though he be ſo nearly Allied? I think he ought rather to be pitied by every good Chriſtian, for that he hath ſo wicked a Relation. And ſince every one muſt anſwer for his own Offences, and not thoſe committed by Father, Brother, or Friend, let us abſtain from raſh Cenſures, and fly from Evil, and do the things that are good, *that we may live for ever*, Pſal. 37. 27. Again, remember the laſt day, when only the Juſt ſhall be Saved; then on thy Right hand ſhall thy crying Sins be accuſing thee, and on thy Left hand infinite numbers of Devils expecting thee, and under thee the Sulphurous Furnace of Hell burning, and above thee an angry Judge giving Sentance, within thee thy Conſcience tormenting, without thee the World flaming, whence to fly is Impoſſible, and to continue Intollerable: This will be the ſad condition of every one, that

while Living, do not refrain from Sin, or having Sin'd, do not truly Repent of their Iniquities; therefore it is ſaid, *Agree with thy Adverſary while thou art in the way*; and while time is, prevent that which otherwiſe in time will be: For as one ſaith, *If it be not prevented, it will be Repented.*

It is thought by ſome that there was no Writing to inſtruct the People before the Flood Baptiſed the Earth, to waſh away the Curſe which God laid upon it for the diſobedience of our firſt Parents; yet others ſubſcribe not to this Opinion of the want of Writing, but more wiſely adhere to St. *Jude*, and to the Learned *Joſephus*, who writ that *Enoch* Erected two Pillers, the one of Brick, and the other of Stone, wherein he wrote of the Two-fold deſtruction of the World, the one by Water, and the other by Fire: Some Notion of this was by Tradition (as ſome Writers relate) preſerv'd even to the days of the Apoſtles, *Jude* 14.

The next thing I ſhall ſpeak to is, the final end of the World, which will be effected by the fiery deſtruction abovementioned: We read in *Mat.* 24. That the Apoſtles asked our Lord Chriſt about this matter; the Event was, that as for the day and hour he would not have them to be curiouſly Inquiſitive, becauſe it is a Secret not diſcloſed to the very Angels in Heaven, but reſerv'd in the hidden Councel of God; yet Chriſt gave them ſome intimation of the condition and circumſtances of the time wherein it ſhould be, *viz.* That as it was in the days of *Noah*, before the Univerſal Deluge ſwept away Mankind, ſo ſhall it be in that time wherein Chriſt ſhall come to Judge the World in Fire, ſee *Joh.* 1. 3. and *Rev.* 1, *verſ.* 3. 7.

verſ. 3. 7. But as to the time when it will happen, we are altogether in the dark, and have nothing to ſay but the conjectures of the Learned, who ſuppoſe it may continue 6000 years from the Creation, which, if true, yet would not the time of the World's end, or laſt Conflagration be known, becauſe we have nothing but uncertainties touching the time of the Worlds beginning.

The World was at firſt a formleſs Chaos, till God out of the abundance of his Goodneſs, ſent forth his holy Spirit, which Dove-like, with mighty out-ſpread Wings, ſate Brooding on the vaſt Abyſs, and made it pregnant of the World, then Darkneſs gave place to Light, and all the fulgent Lamps of Heaven appear'd (as they truly are) Glorious; all Creatures receiv'd their Being, and every Plant, Tree, Herb, and Flower, ſprung from the verdant Earth which was raiſed above the Waters, every thing of uſe had Seed in it ſelf, or other means to preſerve its kind, that a ſecond Creation ſhould never be requiſite, but as yet, Man, the Lordly Creature, whoſe Province was to Rule and Govern the other Creatures, was wanting: He was framed with more Solemnity than all his inferior Creatures, being as it were the Product of mature Council and deliberation, ſtamp'd after the Divine Similitude, inſpir'd with the Breath of Life, and Honour'd with many advantages beyond what any other Animal can pretend to; the contemplating of which, long ſince made the Royal Prophet break out into this Rapture, *What is Man that thou art mindful of him, and the Son of Man, that thou viſiteſt him? Thou madeſt him lower than the Angels, to Crown him with Glory and Worſhip; Thou madeſt him to have Dominion over the works of thy hands, and thou haſt put all things in Subjection under his Feet*, Pſal. 8. 4. *Moſes* ſets forth plainly

plainly that this glorious Univerſe, beſpangled with ſparkling Fires, every where adorn'd with wonderful objects, Proclaming the Wiſdom and Omnipotence of its great Workman or Creator, was in Six days made out of an Eternal Privation of Matter by the Omnipotent *Fiat* of God: Hence, becauſe that in Six days, the World, and all that therein is was Created, and becauſe God reſted the Seventh day, it is probably Collected, that in Six Thouſand years, which are but as Six days in God's Account, the World ſhall again be Diſſolved. When (as is ſaid) *God had Created all things*, he gave a real Bleſſing unto them, willing and decreeing by an Everlaſting Law, that Animals ſhould naturally multiply themſelves by Generation. At the making of Man, as is hinted before, God, after a Divine manner, conſulted with himſelf, the Father, Son, and Holy Ghoſt, concerning the Creation of his chief Creature Man, as it were to this Effect, We have made our ſeveral Subluinary Creatures in great Variety, having given to them Being, Life, Senſe, and Motion, but now let us make the Creature for whoſe ſake the reſt have been Created, conſiſting of a natural Body, wherein he ſhall partake with other Creatures in Being, Life, Senſe, and Motion, and of a Spiritual Nature and Subſtance, wherein he ſhall be like to us; he ſhall be endu'd with all the faculties of a reaſonable Soul, with perfect Knowledge and Righteouſneſs: Thus in reſpect of his ſpiritual Soul, was Man Created after the Image of God, whom he likewiſe reſembled in Integrity, Juſtice, and Holineſs, wherewith he was plentifully inſpir'd; his Soul is Immortal, Immaterial, ſeperable from the Body, and ſo Man conſiſting of Body and Soul, became a perfect Creature, being endu'd with all things neceſſary to accompliſh both. God ſaw it

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not convenient for Man to be alone, Therefore, out of Man, who was made of Earth, he made Woman, and gave a Spiritual Bleſſing to them, and ſaid, *Be ye* (through that power of Propagation which I give you) *Fruitful, Multiply, and repleniſh the Earth, and be ye Poſſeſſors and Rulers of the ſame*; and God to ſhow his care to preſerve what he had thus made, gave them leave to Eat freely of every Tree in the Garden, only with this limitation, *That of the Tree of the Knowledge of Good and Evil, they ſhould not Eat.*

In a word, God finiſhed the whole Creation by his mighty Power in the ſpace of Six days, and on the Seventh day reſted, rejoycing in the view of his glorious Workmanſhip: Hence God gave a ſpecial Bleſſing to the Seventh day, and Honoured it with this Priviledge, That it ſhould be ſet apart for Reſt and Holineſs, that by this means Men might be put in mind of the wonderful work of the Creation, and might celebrate with holy Zeal the celebrated Reſt of their Creator. Thus I have given an account of the Creation, wherein the Lord God, (who hath Eternal Being of himſelf) gave a Being to the Heavens, Earth, and all things therein, which will continue as long as God pleaſeth, and is kept a Secret in the Mind of God, though, as I ſaid before, it is probably Collected, that in 6000 years (which are but as Six days in God's Account as ſome ſuppoſe) the World will be Diſſolved: Then cometh Chriſts Thouſand Years Reign, who bringeth with him an Everlaſting Sabbath of Reſt; of this Opinion were many of the Fathers, and alſo other more modern Writers, who Calculated for the End of the World thus: They allowed 2000 years before the Law: 2000 years under the Law: and laſtly, 2000 years to be accompliſhed under the Goſpel, the end of which 6000 years

years they thought would be accompany'd by the laſt and moſt dreadful Conflagration: So then, if we look back, we ſhall find that from the Creation of the World, to the Birth of our Saviour, is 3948 years, according to the beſt Chronographers, to which add the time from our Savious Birth, to this preſent year 1700, and you will find that there only remains 352 years, according to this Account before the End of this World: Then as many are of Opinion cometh the *Sabatical Year*, wherein Chriſt will Judge the World.

Here conſider the Deſtruction of *Jeruſalem* as a Tipe, and an aſſurance of the Deſtruction of the World, ſee *Mark* 13. But as to the time, many things make it uncertain, chiefly the Words of our Saviour, ſaying, for the Elects ſake, the days ſhall be ſhortned: who knows then, *dear Reader*, how near it may be at hand, it may even happen before what I am now Writing be Printed, or before any one Read it when Publiſhed. Touching this fatal Day, read 2 *Pet.* 3. where the Apoſtle diſcourſes concerning the fiery Deſtruction of the World, which will diſſolve and purifie all things: Then conſider what the Scripture ſaith touching a new Spiritual Creation; *How old things ſhall paſs away, and all things become new*; as 2 *New Jeruſalem* deſcending from the *New Heavens* to the *New Earth*, for God's *Elect* renewed People to dwell in, who will have *New Knowledge*, and *New Names*, and Sing every moment *New Spiritual Songs* and *Praiſes* to God for ever.

What then, *Courteous Reader* remains, but that all good Chriſtians ought religiouſly to expect the End of the World, and the coming of Chriſt, *Matth.* 24. and ſo by a Pious Expectation, prepare themſelves for it, and not too curiouſly pry into theſe hidden and

unrevealed

unrevealed Secrets, neither imparted to Men nor Angels, 'tis God only knoweth this, who knoweth all things, and ſeeth in all places; let us then every where take heed what we do, ſince we can do nothing out of his Sight, for he will require an Account from us for every thing, tho' never ſo ſecretly done, as well as for every idle word that we ſpeak: Oh, we muſt be accountable to him for all the time we have miſpent in this our Pilgrimage on the Earth! All Kings and Princes muſt give an Account how they have Govern'd their Kingdoms, whether they have (as becometh God's Vicegerents) mildly, lovingly, and carefully trained (by good Examples and Commands) their Subjects up in the true Worſhip of God. Biſhops and Miniſters of the Word of God (who have taken upon them *Curam Animarum*, the charge of Souls) muſt give an Account how they have behaved themſelves in the Miniſtry, whether they have fed their Flocks carefully, or fed upon their Flocks. The Magiſtrates muſt give an Account whether they have ſought the maintenance of Virtue, and the confuſion of Vice, or diſcountenanc'd the former by a ſhameful Connivance at the latter. And all Houſholders muſt render an Account how they have govern'd their Families, whether in Reading the Sacred Scriptures, and offering up of daily Prayers to the glory and praiſe of God; or ſuffering them to run without reſtraint to fooliſh Paſtimes, and into what Vice the dictates of their depraved Nature lead them: Yea, every Man and Woman muſt give an Account before the great Judge of Heaven and Earth, of all their Deceits and ill Practices in their ſeveral Callings: *We muſt render an Account of our Works*, 2 *Cor.* 5. We muſt all appear before the Judgment Seat of Chriſt, and there receive according to what we have done

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in the Fleſh, whether it be good or Evil: How then will thoſe griping Vultures make their Accounts, that have by Oppreſſion undone their Brethren in very deed: The World is grown ſo cruel and hard-hearted, that many can ſee the Poor ſtarve in the Streets and not relieve or ſuccour them. Nay, the Dogs have the fragments of Rich mens Tables, not the Poor, tho' Lame or Blind, or both; but let ſuch Rich men remember, that if they would be partakers with the Poor in Heaven, they muſt let the Poor partake with them of their good things on Earth; for to feed the Poor, cloath the Naked, relieve Priſoners, is the ſame as if ſuch works of Mercy were done to Chriſt. The ſafeſt way of laying up Treaſure is thus, to make a Store-houſe of Heaven, which at laſt day will afford no leſs than a Crown of Glory: Make, O Lord, the way pleaſant to me that leads to ſuch an End; 'tis no matter what Raggs or Colours I wear with Men, ſo I may walk with my Saviour in White, and Reign with him in Glory, *Luk.* 13. 3.

We muſt Love one another, which is the very diſtinguiſhing mark of a Diſciple of Chriſt; as Malice, Hatred, and Revenge, are the badges of an Antichriſtian Mind: We muſt in all things be reform'd from the Evil of our ways, eſpecially from our neglecting God's Service, and the Duties we owe to him; nor muſt we be remiſs in our Duties to our King, to our Country, and to our Neighbours; if we be, we may fall ſhort of our glorious Expectations. Indeed, all Ordinances of God are as it were the very face of God, and they who worſhip him therein, do ſolemnly appear before him; therefore, at ſuch Seaſons all Men are Bound to be holy and recollected, eſpecially Miniſters, when they Read or Preach God's Word. God requires an exactneſs of Deportment of them in his

his Courts, and 'tis no wonder, for do but obſerv under the Law, how choice he was about all thing relating to his Worſhip: The Tabernacle was mad of the beſt Wood, pureſt Gold, and fineſt Linnen In ſhort, every part of it was done according to God' Preſcription and Order. Such as offer Sacrifice, muſ be without Blemiſh, God expects to be ſerv'd b holy Men in the pureſt and holyeſt Manner; pur muſt be the Perſon, and pure the Performance; fo Men carry the Temple of God about them, and there fore ought to keep their Hearts and Spirits clean fo the Reception of God; ought they not then to b very watchful over themſelves when they are abou Religious Duties, eſpecially thoſe whoſe duty it is t lead and enlighten others to obtain the Peace of Go and Everlaſting Reſt?

But I'le purſue this Subject no farther, leaſt I ſhould too much reſemble a Sheep that leaps out of the Fold to lead the Shedheard: I know well every one has his Infirmity, the *Green-ſickneſs* is the Maids, and *Covetouſneſs* the Diſeaſe of ſome Teachers, who Preach up hoſpitality and other virtues to the People, but will not go to the coſt of putting their own Doctrine in Practice: On the other hand, every thing has its Virtue, the Bee gathers Honey out of every ſtinking Weed, and every Weed is of more value and uſe than to be thrown on a Dunghill.

'Tis the Apoſtles adviſe, *That we do all things for the Edification of others*; hence thoſe that can, ought to Read the Scriptures, and other good Books, while thoſe that cannot, ought attentively to give ear and lead their lives according as the Word directs, ſee *Deut* 6. 11.

And to incite the Minds of People to a more ſtrict degree of Piety, it would not be amiſs for Miniſters to

to Write (or if there be enough already Written, to buy) ſome Books of Inſtructions according to Scripture Rules, and give away once a year to their Pariſhioners: By this means the Sheep will know the voice of their Shepherd from the howling of devouring Wolves, and alſo to keep them from wandring from Chriſts Fold, and runing aſtray after Novelties thro' the Wilderneſs of this World of Errors. I know there are many well-meaning People who make a Conſcience of their doings, and are free from the folly of thoſe that run to ſeveral places, that are not toſt with every wind of Doctrine (as thoſe commonly are) that like any Preacher better than their own, whom God (by his Providence) hath ſet over them: Theſe would willingly Read what was thus given them by their own Shepherd or Paſture; nay, ſome of the other fickle headed Men would alſo Read their Paſtors gift purely out of Curioſity; this I ſay, would be a ready way to lead them to the houſe of the true Shepherd, (I mean not where Chriſt was Born, at *Bethlehem*) to Sing *Gloria in excelſis*, but where Chriſt now is, at God's Right Hand, interceeding for all his Servants.

'Tis chiefly the Miniſters Office to take care of Chriſts Flock, who have the Power of the Keys, the Power to remit Sins, by teaching the Truth of Chriſts Word, and daily Adminiſtring the Sacraments, left as Conduit-pipes to convey his Grace to our hearts; the doing of which being omitted by Preachers, is the retaining of Men in their Sins; for if Men be ſo wicked that they will not believe in Chriſt Crucified, after he hath been Preach'd unto them, then their Sins are retained, and the Truth is not in them: Good Miniſters have the Keys to open and ſhut Heaven, by Preaching and Adminiſtring the Sacraments

to their Flock; all that truly Believe in Gods Word, which is the only Rule we ought to follow, ſhall undoubtedly be Saved.

It is not every one that can Pray or Preach, hath Power to remit Sins, no, it is the Undefiled, Faithful, Godly Miniſters, who lead their lives anſwerable to the true Doctrine deliver'd in God's Word that can do it; they open and ſhut Heaven as many good Prophets did, by pouring out their fervent Prayers to God Almighty, do perform great things: One by Prayer ſtaid the courſe of the Sun, another by Prayer put it back, and when the Clouds withheld from Raining three Years, a third offer'd up his Prayers to Heaven for Rain, and God was pleaſed to ſend down Rain to refreſh the Earth, that all things grew, and great Plenty of all things made glad the heart of Man: Theſe inſtances make it appear what I before aſſerted, and that Man has power with God to Theologize Aſtrology, that is, to put by, or prevent (by Prayers offer'd up to God) what the Stars foreſhew to Enſue, by the *Phænomena*'s whereof, *Aſtrologers* were wont to deter and frighten People from doing ill. Let us fear God, obey his Commands, and Love one another, and believe in his Word, who promiſed that whatſoever his true and faithful Miniſters ſhould ask in his Name, ſhould (if neceſſary) be granted; according to that gracious ſaying in the Holy Writ, That *at what time ſoever a Sinner doth Repent of his Sins, he ſhall have Pardon*, with this Proviſo, *he become a New Creature* by the amendment of his Life; ſuch may come in favour with Chriſt, the head Shepherd of Souls, who makes interceſſion with his Father for all thoſe that Believe in him, and obſerve his Commandments.

And now to compriſe all in a little, remember our Saviours great Commandment, which was, *That*

you

you Love one another; and whatſoever you would that Men ſhould do unto you, that do you unto them, for this is the Law and the Prophets; by the due obſervation of theſe words, we may obtain the *Peace of God which paſſeth all Underſtanding*. Now, to be out of Peace with God is ſad and deplorable, beyond the Power of words to expreſs; Humanity makes us juſtly grieve at the loſs of a Friend, a good Neighbour, a loving Wife, kind Husband, or obedient Child; Theſe are indeed great loſſes, but ought to be moderately Lamented; but the loſs of Chriſt is ſo great, that no Sorrow is ſufficient to ſet forth the ſadneſs of ſuch a State: Other afflictions (as to ſee Chriſtian Families ſcatter'd by the violence of ſome grievous Viſitation) is to be Lamented, but is capable of a Comfort from the hopes we have of a gracions meeting, with ample retributions in Chriſt; but the very thoughts of being out of God's favour, is enough to ſhut the door againſt all Conſolation, did not his Goodneſs promiſe, That *at what time ſoever a Sinner repents, and turns from his wickedneſs, he would receive him with ſtretch'd forth Arms of Mercy*: Therefore, let us timely grieve for our Sins, and take care never to offend him, who is able to caſt Soul and Body into Hell, and Chriſt will (as when he heard *Mary* weeping at the Sepulcher) no longer abſent himſelf: *Mary*, ſaid Chriſt, ſhe anſwered, *Rabbi*, then her heart full of Love and Joy, cleaved to him, her Arms circled him about, and ſhe hears that Golden Meſſage, *Go to my Brethren and tell them, I go to my Father and to your Father*: Thus were her Sorrows turned into Joy and Gladneſs: No Chriſtian, 'tis obſerv'd, riſes ſo high in Divine Conſolation, as he that is loweſt caſt down in Evangelical Humiliation. *Mary* was a great *Mourner*, we ſeldom have a view of her in

Scripture without Dew on her Face, and Tears in her Eyes, *Luk.* 7. 38. and 23, 27. *Joh.* 19. 25. and 20. 11. 15. And ſhe had the ſpecial honour and favour, to ſee her Lord, (even our Bleſſed Redeemer) before all others in the very Ingreſs (as I may call it) of his Exaltation; for he appeared firſt to *Mary Magdalen* out of whom he had caſt ſeven Devils, *Mark* 16. 9. As *Mary* had ſinned greatly, ſo ſhe ſorrowed greatly, which ſorrow you ſee was of great value with God. *Peter* wept bitterly, therefore Chriſt took care to bind up his broken heart, by pouring the ſaving oyl of Repentance into his Wounded Conſcience: Nay, he's prefer'd too, for when a Meſſenger is diſpatch'd from Heaven to acquaint the World with the joyful News of its Saviours Reſurrection, no Name is particularly mention'd in his Commiſſion but *Peters*: *Go your way* (ſaith the Angel to the two Women) *and tell his Diſciples and Peter, that he is Riſen, and goeth before you into Galilee*, there they ſhall ſee him: Now *Peter* was in an Afflicted condition becauſe he had forSworn Chriſt, leaſt Chriſt ſhould forget him; but lo, his Penitent Tears had ſo Reconciled him to Chriſt, that our Saviour ordered, That if but one in the World (beſides the two Women at the Sepulchre) had notice of his Reſurrection, Penitent and Weeping *Peter* ſhould be the Perſon.

O! the powerful Rhetorick of unfeigned Tears! Repentance hath more prevalency with God, than all the Riches, coſtly Robes, Crowns and Diadems of the greateſt Potentates in the World.

True Repentance is an averſion from Sin; *If they* (ſaith the Lord) *will humble themſelves, and turn from their Evil ways, God will have Mercy on them*, 2 Cor. 7. 14.

We

We are ſo ſubject to Sin, to Offend, to Err, and to conceive a miſs of God, that we all ſtand in need of Council, and of props to help us: The general miſery of Mankind is threefold, we are eaſie to be Seduced, almoſt unable to do Well, and weak to Reſiſt; for if we would diſcern between Good and Evil, we are deceiv'd; in doing good we quickly faint, and our greateſt endeavours to reſiſt Evil are not ſo ſtrong, but that we are eaſily overcome: The conſideration of this frailty of our corrupt Nature, made our Saviour Chriſt graciouſly to admoniſh his Diſciples, ſaying, *Watch and Pray leaſt you enter into Temptation.*

What ſhall I ſay of the Tyranny of the Mighty; of the Miſery of the Poor; of the abundance of Wickedneſs, and of the ſpreading Contagion of Hereſies; all which, by variety of Methods, draw or fright us from our Duties: Can I ſay better than what *Neſtro* did to his Children, *Pray, for unleſs God help us, we all Periſh.* Finally, the fear of Periſhing, the ſhortneſs and uncertainty of Life, and the ſuddenneſs of Chriſts Coming, his Juſtice in Judging, and many other Reaſons, ſhould (one would think) make us not lightly over-paſs and neglect his Divine Service and Commands; for what availeth it here to abound in Wealth, excell in Honours, and have all that the Vanity of our deſires prompts us to Covet, if when Chriſt ſhall come, we are found unready, and ſo loſe our precious Souls, *Mat.* 16. 26. Happy therefore is that Servant whom the Lord at his coming ſhall find Watching and Praying, expecting the Bridgroom, with the oyl of Faith in his Heart, *Mat.* 25. 4. and 24. 25. 10. Be therefore conſtant in the Duties of Watching and Prayer, for all will be excluded the Preſence of our Lord, who are found in them negli-

gent, *With I know you not*, Mark 13. 33. Coloſ. 4. 2. *Watch and Pray*; *continue in Prayer and Thanksgiving*, *Luk.* 11. 19. *Joh.* 6. 23. There were never wanting powerful Motives to ſtir up the faithful to daily Prayer; but, I perſwade my ſelf, it was never more needful than now in this laſt, and as I may call it, old Age of the Doating world, wherein there do's more grievous and woful Wickedneſs Reign than ever heretofore: Hence it may ye fear'd, that in the Church will ariſe more horrible Hereſies, and in Commonwealths more miſerable Confuſions than ever did, except theſe impending Evils be averted by daily and fervent Prayer.

The Fountain of all true Wiſdom and Learning, God the Father of Mercy, continue amongſt us for his Sons ſake, the purity of his Word, and the light of the Goſpel; may he encreaſe the ſtudy of Virtue, maintain Peace and Concord in his Church, ſtimulate our deſires continually to advance his Glory, both in Deed and Word, and to keep his Commandments to the utmoſt of our Power, that living always in his Fear, we may Die in his Favour, and riſe again to Everlaſting Bleſſedneſs with him to Reign for all Eternity. *Amen.*

Of

Of Prayer and Meditation.

I May call the following Meditations Divine, partly because they are of Divine matters, and concern the Glory of God, and partly becauſe they are taken out of the pure Fountain of Divine Truth the Scriptures, and partly becauſe they are collected (in part) out of the Writings of ſeveral Eminent Divines, whoſe Volumes are too big, and of too great a price to be in the hands of many Pious people: They are in a word, ſuch as are not to be found in common Authors.

As to the neceſſity of the Duty of Prayer, Read 1 *Tim.* 2. 1. where you will find that the choſen Veſſel of God, St. *Paul*, doth exhort, *That firſt of all, Deprecations, Supplications, Interceſſions, and giving of Thanks, be made for all Men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.* Again, *Phil.* 4. 6. he ſays, *Be careful for nothing, but in all things, let your Petitions be manifeſt unto God in Prayer and Supplications, with giving of Thanks*; by which places of Scripture, we are not only pricked forward to the holy Exerciſe of Prayer, but taught alſo, that there are four kinds thereof, all neceſſary to be uſed every day.

Firſt *Deprecation*, whereby we beg at the hands of Almighty God, either altogether to turn away his heavy diſpleaſure conceiv'd againſt us, through our Sins, or at leaſt to mittigate the Puniſhment due for our Offences.

Secondly, *Supplications*, are Prayers, whereby we crave ſuch things as are neceſſary, either for the Su-

ſtentation of this preſent Life, or for our everlaſting Comfort in the World to come.

Thirdly, *Interceſſions*, are Prayers made in the behalf of others.

And laſtly, *Thanksgiving*, is when we Praiſe God, and celebrate his holy Name for all the Benefits confer'd both upon our Souls and Bodies.

Some ſhort *Ejaculations* and *Prayers*, according to Scripture Rules.

I Give thee moſt hearty thanks, O Eternal God, Father of our Lord Jeſus Chriſt, for that it hath pleaſed thee of thy unſpeakable Mercy and Goodneſs, in all Ages ſuccesfully to ſend into the world Men wonderfully endow'd with thy Gifts, and adorn'd with the knowledge of thy Will, to be Revivers and Preachers of thy Word of Truth, *Mat.* 23. 34. *Epheſ.* 4. 2. 1, 2.

I likewiſe render moſt hearty thanks unto thy moſt Sacred Majeſty, for ſending thy only Son, that great Shepherd of thy Church, to make known thy Word to ſuch as thou thinkeſt fit to teach thy People the Truth of thy Written Word, for the gathering together thy Church out of all Mankind, to the building up of the Body of Chriſt.

I humbly beſeech Thee, moſt gracious God, to continue always amongſt us thy pure Word, and through thy Miniſters, gather to thy ſelf an infinite and everlaſting Congregation, and ſo inſtruct my heart with thy Spirit of Truth, that I may unfeignedly aſſent to thy wholeſome Word, whereby I may prove a lively Member of thy Body, and be incorporated into that Society which doth in this World ſincerely confeſs

ſeſs thee, and in the next World for ever enjoy thee, evermore extolling the holineſs of thy Name; preſerve in ſafety the Miniſters and Teachers of thy Word, and give them the certain knowledge of thy Bleſſed will, that by thy Word they may from time to time open unto us thine intent concerning the repairing of Mankind, to the Saving and Redeeming of our Souls thro' thy free Mercy; and alſo teach us here to live in new obedience, and to withſtand the violence and allurements of our carnal deſires which fight againſt the Soul, 1 *Pet.* 2. 12.

Inſpire the Preachers of thy Word with the Divine Breathings of thy holy Spirit, that they may utter thy Will with the Purity they receive from thy Mouth, retaining the form of wholeſome Words, and ſounding none but the Doctrine manifeſted by thy Son out of thy Boſom, 2 *Tim.* 1. 13. *Joh.* 1. 18. for by departing from the order of the Faith and Rule of thy Word, they will greatly obſcure the light of thy Doctrine, and obtrude upon us the Vanity of their own Inventions for thy holy Inſpirations; therefore let them ſpeak thy Word not deceitfully but ſincerely, as from thee and in thy ſight, 2 *Cor.* 4. 2.

Grant alſo that by transforming thy Divine Miniſtry into Earthly Policy, they Lord it not over thine Elect, neither proudly contend about Superiority and Primacy in thy Church, 1 *Pet.* 5 3. But only ſeek the Glory of thy Name, and the Salvation of themſelves and us committed by thy Providence to their Charge; give them liberty of Speech, boldly without fear, to blame and rebuke all falſe Doctrine, Blaſphemous Superſtitions, and abuſes in thy Church, *Epheſ.* 6. 19. Open unto them the door of utterance, that they may ſpeak the Myſteries of Chriſt, and manifeſt them as they ought to do, ſo ſhall their doings

be

be profitable to the Godly, *Coloſ.* 4. 3. Aſſiſt them alſo with thy eſpecial Grace, that they diſgrace not the Doctrine which they Teach and Preach by impurity of Life, 1 *Tim.* 3. 2, 4. but eſpecially aſſiſt the Shepherd under thee whom I hear for the good of my Soul, from whoſe Mouth I learn thy Bleſſed Will: keep him, O Lord, I heartily Pray, in Religion ſincere and pure, from enormous Offences in his outward Converſation, endow him with a long and healthful Life, (if it be thy Will) that he may live to Convert many by Preaching thy Word of wholeſome Doctrine, and then we ſhall be Converted, becauſe thou art our God, and being Converted, we will do Penance; ſhew us our Offences, that we may have a true ſenſe and hearty ſorrow for our Sins.

O Son of God, who art the Lord and head Shepherd of all thy Flock, work thou effectually by thy Preachers, and ſpeak thou alſo within us to our hearts, the bleſſed Will of thy Eternal Father, and confirm thy Doctrine in our Minds by thy holy Spirit; and grant, I beſeech thee, that we may truly know and diſcern the ſame from the howling of Wolves, and from the Inchanting Songs of Hirelings, *Joh.* 10. 12. and 17. 15. and grant that we may know thee, even as thou knoweſt thy Heavenly Father, and walk Religiouſly and Righteouſly in thy Sight, ſhowing our ſelves to be that holy Seed which praiſeth thy Name for evermore.

Come Holy Spirit, open my Heart and Ears, that I may conceive the profit of thy wholeſome Doctrine, and the ſweet Comfort revealed in thy Holy Words by the Preaching of the Goſpel.

I beſeech thee pour into us Godly Cogitations, that we may never imagine as the Wicked do, that the Miſeries and Afflictions of this Life fall upon us by

Chance and againſt thy Will, but that we may firmly believe that thy Church is govern'd by thy Providence, and that without thy Permiſſion no Evil or Puniſhment cometh; for thou Lord ſendeſt the ſame, *Amos* 3. 6. Then grant, I beſeech thee, that we may ſuffer all Injuries and Adverſities with quiet Minds, and never attempt that which is contrary to thy Commandments, but by an humble acknowledgment and ſubmiſſion to thy Will, bear all ſorts of Calamities with calling for thy Aſſiſtance, *Pſal.* 50. 15. *Tit.* 22. Moſt Gracious God, keep I beſeech thee, the power of Mans immortal Enemy, the Prince of Darkneſs under, that he compel not Conſciences loaded with the weight of Sins to fall into fatal Deſperation, either by heaping up and aggravating their Offences, or by extenuating thy Mercy, enhance too much their own guilt, or leſſen thy Power of forgiving; but grant that all Sinners that are heavy laden, may with a true and lively Faith come unto thee for Eaſe and refreſhment; may they freely come unto thee by hearing thy Word to Repentance, that the Angels in Heaven may continually have occaſion to rejoyce at their happy Converſion, *Luk.* 15. 7. *Amen.*

See *James* 5. 16. *Mat.* 6. 14. and *Eſa.* 66. 2. where you may Read what you ought to do if you would have God forgive you your Sins, hear your Prayers, and grant your Requeſts.

Prayer is a vehement deſire of the heart to obtain ſomething at the hand of God, who look not upon the Face as man doth, but beholdeth the Heart; neither doth he liſten to the ſound of the Mouth, but to the fervency of the Mind: Therefore Chriſtians Praying have their affections bent towards God, they always hunger and thirſt after Righteouſneſs: The Prayer of him who humbleth himſelf is accepted, as

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appear'd by the Publican, *Luk.* 18. 19. *Pſal.* 50. 15. *Mark* 13. 3. 3. *Coloſſ.* 4. 2. *Luk.* 11. 9. *Joh.* 6. 23.

How excellent a thing it is for Man to converſe with God! this joyns Man in Society with Angels, thro' aſcribing with them due Praiſe and Glory unto the Almighty: Let nothing diſmay a Chriſtian from Praying unto God, for the Prayer of the Righteous is the Key of Heaven; the Prayer of the Godly doth aſcend, and the Mercy of God doth thereby come down; therefore we will Sing Praiſe unto Thee, O Lord, for as thou haſt been our Defence in the day of our trouble, even ſo I beſeech Thee to protect and ſave us everlaſtingly. *Amen.*

Let us with St. *Paul*, *Heb.* 4. 16. come boldly to the Throne of Grace, that we may obtain Mercy: That is, let us in confident aſſurance of God's readineſs to help us, make our Addreſſes boldly and chearfully to the Throne of his Grace upon all occaſions, ſuing to our bountiful God for the Relief of all our Neceſſities; and let us conſider when we are about to offer up our Petitions to God by Prayer, what our neceſſities and wants are before we ask, leaſt through temerity we ask amiſs. His freeneſs to give, may well make us bold to ask; his power to ſupply us, may give us hopes to obtain what is neceſſary for us, and his greatneſs ought to make us temper our Addreſſes with Humility; as for choice of Words, and Elegant long Harangues, let us not be too ſolicitous, for God regards not Eloquence, and long Harangues ſo much as the ſincerity of thoſe that invocate his Majeſty. Men chiefly mind the neatneſs of expreſſion, God the Truth and fervency of what is expreſt: We are commanded to Pray without ceaſing, which is beſt done according to Scripture Rules, becauſe no Method is comparable to that which God has laid down for us, and Chriſt taught us. When

When we groan under the weight of any Affliction, we ſhall ever find help, by calling upon God, deſiring the aſſiſtance of the Righteous to be joyned with us in Prayer, *For the Prayers of the Faithful availeth much*; their help we are admoniſh'd to deſire by the Example of St. *Paul*, who ſaid to the *Romans*, *I beſeech you Brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that you ſtrive together with me in your Endeavours and Prayers to God for me, for the light of his Countenance, and for aſſiſting in every Duty*, Rom. 15. 20.

Some define Prayer thus: An humble lifting up of the Heart, or a pouring out of the Soul to God in the Name of Chriſt; it is crying *Abba, Father*.. As Scripture is God's Letter wherein he openeth his Mind to Man, ſo Prayer is Man's Letter, wherein he expreſſes his Mind to God: A thought can fly ſpeedily to the utmoſt part of the Earth, but Prayer in a Moment aſcends to the higheſt Heavens, 'tis as it were a ſpeaking Trumpet, one end of which being faſtened to Man's mouth, it carryeth the Petitioning voice to God's ear, tho' ſpoken near ſo ſoftly.

Prayer hath a twofold advantage of ſome other Duties, in regard its Influence is Univerſal, and to its Exerciſe an opportunity is never wanting. A Chriſtian cannot always hear or read God's Word, but he may Pray continually. Every Saint is God's Temple, and he that carries a Temple about him, may go to Prayer when he pleaſeth. A good Chriſtian need not be very nice in chuſing a place for Devotion, ſince to him every houſe is a houſe of Prayer, and every place he comes to an Altar, whereon he may offer up to God a Sacrifice of Prayer; yet Decency is not to be forgotten, (as far as circumſtance will allow) ſince even by it we expreſs a kind of Devotion

votion to our God; but many alaſs are ſo far from being curious in this point, that they forget to pay at all this Duty, tho' moſt neceſſary to the obtaining their Eternal Salvation.

If we are in doubts about our Spiritual Eſtate, let us in Prayer go to God, who is marvellous in Council? are we in Affliction, let us call upon him for help, and he will not only hear us, but alſo in his good time deliver us? Do's any affliction ſeize our Bodies, which endangers our lives or diſturb our tranquility, let us by Prayer call upon him at Midnight, and he will make haſt to help us; tho' we are troubled exceedingly, in a Moment he can give us quiet and reſt; nay, tho' we ſhould be encompaſſed with Enemies, driven to the greateſt of Neceſſities, perplex'd with Doubts, threatned with Dangers, or like *Peter*, falſly Impriſoned, and watched narrowly Night and Day, leſt we ſhould make an Eſcape; yet Prayer, as another *Moſes*, will go before us, and ſo engage God on our ſide, that he will vanquiſh our Enemies, relieve our Neceſſities, unfold our Doubts, prevent our Dangers, convert our Bondage into Liberty, and guide us all the way thro' the Wilderneſs of this World, 'till we arrive at the Spiritual Land of *Canaan*, and be Enroled Citizens of the Heavenly Jeruſalem, where Chriſt is, infinitely exceeding that *Jeruſalem* where Chriſt was, and whither the Devout *Jews* went once a year to Worſhip.

And here it will not be amiſs, nor I believe unacceptable to my Reader, to give him ſome account of the Earthly *Jeruſalem*, and its many Revolutions ſo much ſpoken of in Scripture and other Hiſtories. This *Jeruſalem*, by ſome called the Holy City, and Throne of God, was antiently a Fort of the *Jebuſites* upon Mount *Sion*, not conquer'd by the valiant *Joſhua*, but

but was fully ſubdu'd by the victorious Arm of *David*, who Built thereon the City, unto which was adjoyn'd Mount *Moriah*, and therefore call'd the Daughter of *Sion*, where *Abraham* would have offer'd his Son *Iſaac*, where *David* built his Altar, and *Solomon* his Beautiful Temple, of which great things are by all Hiſtorians Recorded. 'Tis Scituate in the midſt of Nations, it was the place of Holy Worſhip; from this Mountain (which for many things is juſtly prefer'd before all others) did flow thoſe Salutiferous Waters, that gave Life where ever they ran; from hence Chriſt ſent his Apoſtles (as ſo many Spiritual Fiſhermen) to catch the Souls of Men. In this famous City ſtood the Throne of *David*, eſtabliſh'd here by the Royal ſucceſſion of One and Twenty Kings, deſcended from the Loins of this Royal Prophet.

Sin whoſe proper wages is Death, brought many Calamities, ſtrange Revolutions, and in the End, a final Deſtruction to *Jeruſalem*: The Convulſions and Troubles of this City were many and violent before it was utterly Ruin'd; as namely, by this *Hake* King of *Egypt* in *Rehoboams* days, at which time the Conqueror carry'd away much Treaſure. By *Joas* King of *Iſrael*, who in the time of *Amazias*, brake down 400 Cubits of the Wall; it was beſieg'd by *Reſin* and *Pekek* King of *Aram* and *Iſrael*, whom God put back in the Reign of wicked *Ahaz*. By *Zenecher* King of *Aſſur* whoſe Hoſt in *Hezekiahs* days the Angel of God deſtroyed. By the *Aſſyrians* who took *Manaſia* Captive. By *Pharaoh Necho* who carried *Jehoazar* Priſoner into *Egypt*. And laſtly, it was Beſieged by the *Caldeans*, who both Burnt the Temple, and defaced the City, ſee *Kings* 23. 25.

It was after the Captivity Rebuilt by the returned Jews, yet ſo, that in the days of Chriſt, it rather

ſeemed

ſeemed a place of Slaughter, and a Den of Thieves than the Royal Seat of a King, or the place of Holy Worſhip; for having Slain their Prophets, and Perſecuted the Saints, they laſtly filled the meaſure of their Iniquity, by ſhedding the Blood of that great One, even Jeſus the Lord of Life, who by ſufferings Death in *Jeruſalem*, ſealed the Redemption of the World, fulfilled the Law, changed their Sabbath, and in a word, put an end to the glory of the Place. Soon after, by the Sedition of the Citizens, and the Cæſars cruelties, it became ſo deſolate, that one Stone was not left ſtanding upon another, but as in the Deſtruction of *Sodom*, ſo was it all Deſtroy'd, the Walls removed, Mount *Sion* excluded, and *Calvary* taken; the Name *Jeruſalem* was changed for that of *Aelia*, an unclean Swine ſet over the chief Gate, and the *Jews* forbid (on pain of Death) to look back upon the City.

In this ſtate the *Romans* held it till the year of Chriſt 615, from whoſe Empire the *Perſians* tore it, and kept it the ſpace of Twenty Two Years: The *Sarazens* were the next that Conquer'd it in the year 637, and poſſeſt it 372 years, till in the year 1009 the *Turks* took it, and immediately loſt it to the Sultan of *Egypt*, who enjoy'd it the ſpace of 90 years; at which time, being in the year 1099, the Chriſtians under their General *Godfrey Bulloigne* Conquer'd it, and under the Government of ſeveral Chriſtian Princes, one of which was *Richard* the firſt King of *England*, who was King of *Jeruſalem*, it continued 88 years, that is, till the year 1187, at which time it was Surpriz'd by *Soladine* King of *Perſia*, and by the *Perſians* held 330 years, when in 1517 it was invaded and won by the Victorious *Solimo* the Turkiſh Emperor, and in it to this day the abomination of *Mahomet*

is ſet up: Thus is *Sion* become a plunged Field, and *Jeruſalem* a heap of Stones; the Holy Land laid waſt under the feet of the Heathen, and the place of Divine Prayer made a Den of Dragons; ſo that as it was foretold, *Neither in the Mountain of* Samaria, *nor in* Jeruſalem, *is the place of holy Worſhip*, ſee *Iſa.* 66. 1, 2. But every Spiritual heart retaining the Ark or Teſtament of God's Covenant in Chriſt, is the *Jeruſalem* and *Temple* wherein the Lord will dwell, and where his Spirit with ours, as the two Cherubins on the Mercy Seat, looking each towards the other, will witneſs our Reconciliation by Chriſt our High Prieſt, who is entred before us into the Holy of Holies, even the higheſt Heavens; into which Divine Manſion, may he whom my Soul loveth, ſay come; In the mean while, let us conſider what the Angel ſaid to the Women when he ſent them away from looking into the Sepulcre, with *He is Riſen, he is not here*; did he not thereby dehort them and us, from Burying our affections in Chriſt's Grave, and admoniſh us rather to ſeek him where he is to be found.

At this day a gracious heart maketh every place a *Jeruſalem*, where God may as well and as acceptably be Worſhipped, as upon Mount *Olivet*, or Chriſt's Mount, ſo Named, becauſe it was his Pulpit, as the whole Land was his Text, when he made that famous Sermon on the Mount: This Son of Righteouſneſs had all Paleſtine for his Zodiack, and the Twelve Tribes for his Signs: St. *Hierom* obſerveth, as the Two Tribes which were firſt carried into Captivity, ſo Redemption was firſt Preached in their Countries. Likewiſe in former Ages there were the greateſt Examples of God's Juſtice ſhown upon diſobedient Sinners: for Example, *Lots* Wife for one farewell glance at *Sodom*, was turned into a Pillar of

Salt, which may teach us to measure a Sin by the infiniteness of God who forbiddeth it.

'Tis observed the Land of *Judea* became Barrenous after our Saviours Passion, of bringing forth their principle Commodities, as Balm, &c.

Whether because the Tipe was to cease when the Truth was come, or because that Land was unworthy to have so Soveraign Bodily Physick grow in her, where the Phisitian of the Soul was put to Death.

Another wonderful remarkable thing shown upon all the outward formal *Jewish* Worshippers soon after our Saviours Ascention, as he had foretold was the destruction of that City and Land, by which we are made sensible that there was never sorrow like the sorrow of that Land, who made the *Messiah* a Man of sorrow. If we consider, the Siege of *Jerusalem* began at the time of the Passover, when in a manner all *Judea* was incloſed in *Jerusalem*, all private Synagogues doing their Duties to the Mother Temple, so that the City then had more guests than Inhabitants.

Thus the Passover which was at first Instituted by God in Mercy, to save the *Israelites* from Death, was then used by him in Justice to hasten their Destruction, and to gather the Nations into a bundle to be cast into the fire of his Anger, as our Saviour had foretold them; besides, those who had bought our Saviour for Thirty Pence, were themselves sold Thirty for a Penny; whilst this Storm fell among the Unbelieving *Jews*, it was calm among the Believing *Jews*; that is, those that were become Christians, who forewarn'd by Christs Predictio[illegible], fled betimes out of the City to *Pella*, (a private place beyond *Jordan*) which serv'd them instead of a little *Zoar* to save them from the eminent Destruction of *Sodom*.

And

And now the chief Head of the ſcattered unbelieving *Jews* keep the meaner ſort, as well as themſelves, from the uſe of the *New Teſtament*, nay, they will ſooner Curſe it, than look into it, the which thing is the hindrance of their Converſion and Salvation: And thus we leave them in a ſtate moſt lamentable, and much to be pitied.

Laſtly, It may juſtly ſeem admirable, how ſenſeleſs Religions ſhould gain ſo much ground on Chriſtianity, ſuch having neither ſubſtance in their Doctrine, nor winning Behaviour in their Ceremonies to allure Profeſſors; for what are many Hereſies but the Scum of *Judaiſm* and *Paganiſm*, yet like in growth to the River *Nilus*, which is famous and well known for its overflowing Streams, though hidden and obſcure as to its Fountain. It's the Juſtice of God to deliver them over to believe Lies, who will not obey the Truth. You are here put to underſtand, what difference of days there is betwixt the *Chriſtians*, *Jewiſh*, and *Turkiſh* Sabbaths; The Chriſtians keep theirs the firſt day of the Week, call'd *Sunday*; The Jews on *Saturday*; and the Turks on *Friday*, in Scorn of Chriſt, who was on that day Crucified.

The true Church is an Aſſembly, or ſuch a congregation as Believes things which do not appear, neither may be comprehended in the Mind, that is, it depends only on God's Word, what the ſame ſaith, the true Church Believes without any addition, giving honour to God, and taking that to be true which in the Word is delivered unto them, *Iſa.* 5. 3. As to the place where this true Church is, I anſwer, 'Tis whereſoever God's Word is purely taught; and the Head Shepheard of this Church is Chriſt Jeſus.

Since nothing more provokes the Wrath of God againſt us, than the breaking and prophaning of his

holy Sabbath; the obſervance thereof can never be ſufficiently inculcated into Mens minds; for ſaid the ſpirit of the Lord to our Fore-fathers, *If you will not hearken unto my words, and keep my Sabbath holy, then will I kindle a fire which ſhall devour the Palaces of* Jeruſalem, *and none ſhall quench it*, Jer. 17. Ezek. 22. 26. 31. God's ſeverity has been remarkable on *Jeruſalem*, and upon the diſobedient and wicked Prophaners of his Sabbath, as may appear by many Inſtances. The firſt Blow given to the *German Church* was on the Lord's Day, which they careleſly obſerv'd; the day of the Lord will be a dreadful day to them that deſpiſe the day which Chriſt has ſet apart for the Zealous performanc of Religious Duties. It is Mark'd with a Memento above all other Commandments, *Remember the Sabbath day to keep it holy.* On the Lord's Day we ſhould go into God's ſanctuary and Reverence the ſame; ſee *Levit.* 19. 30. We have God's hand and ſeal for our obſerving it; ſee *Acts* 20. 7. 1 *Cor.* 16. 1, 2. *Rev.* 10.

God is pleaſed to eſteem it his Glory to have many Beggers (ſuch are all Men in reſpect of him) to meet at his Houſe or Temple to pay their duty of Thanks and holy Worſhip for their all, ſince they have all things of him, *Mat.* 18. 20. *Pſal.* 42. 4. Chriſt himſelf went often into the Synagogues, and *Peter* and *John* went up into the Temple at the hour of Prayer, *Acts* 3. 1. and 13. 23, 4.

The Day which is to be Sanctify'd is not the ſeventh, but the firſt day of the week, for the *Jews* Sabbath was Buried in Chriſt's Grave; ſo that the firſt day of the week is of Divine Inſtitution, and honoured with the Name of the Lord's Day in regard of its Author, who roſe that day in the Morning from finiſhing the amazing work of our Redemption; upon this

this day he brought forth his Living Water; On this day he gave his Bread of Life, his Body; On this day he met his two Diſciples; 'Twas on this day that the Saints which ſlept aroſe out of their Graves; On this day the Holy Ghoſt deſcended on the Apoſtles; On this day Chriſt brought forth the light of his New Heavens and Earth by his powerful Reſurrection; On this day St. *John* had his glorious Revelation, containing the Churches ſtate till the diſſolution of the World; On this day Chriſt viſited his dear Apoſtles, ſaying, *Peace be unto you; behold my hands and feet*; On this day he burſt aſunder the Bonds of Death, and broke the Gates of Hell, led captivity Captive, trampled upon Principalities, ſubdued Powers, triumph'd over the Grave, conquer'd Sin, abſolv'd the curſe of the Law, and trod down Satan; Upon this day he ſtill rides Triumphantly in the Chariot of his Ordinances, conquering all Profane oppoſition, cutting down high Thoughts, and ſubduing Sinners to himſelf; *Bleſſed is the Man that keeps the Sabbath unpolluted*, Iſa. 56. *verſ.* 2.

It is likewiſe thought that his ſecond coming will be on this day, called, *The Lords Sabbath Day*, and bleſſed is that Servant whom he finds well doing when he cometh; and ſince we know not in what hour of the Watch he will come, whether at the dawning of the Day, at Noon, or at Midnight, we ought therefore with more care keep our ſelves upon the Watch, leſt he come upon us unawares and find us ſleeping, or neglecting our Duty, for which we may be caſt into unquenchable fire as unprofitable Servants, and to be for ever ſhut out of Gods favour and preſence; for if on Earth we do not frequent his Divine preſence, by aſſembling our ſelves together for the reverent performing the Duty of Prayer, he ſo oft has

commanded us to obſerve, 'tis in vain to flatter our ſelves with the expectation of being admitted into his Preſence hereafter; Therefore, let us here make our Salvation ſure, that we may of his Goodneſs gain admittance hereafter into his glorious Preſence, which is only to be obtain'd through Chriſt our Lord, our only Saviour and Redeemer, by often aſſembling our ſelves together to give Thanks, and offer fervent Prayers to the Lord in Chriſt's Name; this I ſay, will be the only way to obtain our deſire, which God grant we may all Enjoy, and Live and Reign for ever with him, to give Praiſe and Glory to his Holy Name, for his gracious Goodneſs in Redeeming us to himſelf: O! how happy will our ſtate then be, we ſhall only be employed to Sing Praiſe and Glory, and Honour, world without End; there we ſhall poſſeſs the fullneſs of Joys, and never fading Pleaſures, reſting for ever from our Labours, and ſinging with Saints and Angels new Praiſes to his Holy Name: 'Twas the charming hopes of theſe Contentments which made the Apoſtles ſo oft conclude, With a *Come Lord Jeſus, Come quickly.* Amen.

Tertullian was of Opinion, that no Souls did enjoy the Beatifical Viſion till the Reſurrection, at which time he ſuppoſed the order of Riſing would be according to the degrees of Holineſs Men had attained to in this Life. And to make his Opinion the more plauſible, he affirm'd the Reſurrection would continue the Thouſand Years of Chriſt's Reign upon Earth; ſo that the higheſt Rank of Chriſtians in his opinion, ſhall riſe in the beginning of the ſaid Term, and all others Riſe in their turn, according to their degrees of Piety and Wickedneſs; and therefore he ſaid, *The moſt ſloathful and negligent, would be defer'd*

to the Concluſion, being to be held in Priſon till they pay the utmoſt Farthing, (for this Parable he aſcribes to the *Moræ Reſurrectionis*,) that is, They are not to riſe from the Dead till towards the end of the Thouſand Years, 1 *Cor.* 15. *verſ.* 23. 24. The whole Chapter gives a large Account thereof.

Beſides, St. *John* in his *Revelations* tells us, That the laſt Trumpet is the *Seventh* Trumpet, (that is, a miſterious Number, in which (as by many inſtances might be proved) God ſeems peculiarly to delight.) So that the *Sixth* Trumpet, as it is expreſſed in the *Revelations*, ſoundeth before this, ſhewing that the laſt end of all will not be till the laſt Trumpet; but yet there will be a vaſt tract of Time within the time of the laſt Trumpet, many things being to be performed within its Compaſs, ſo that at the firſt beginning of the laſt Trumpet, the Enemies of God ſo fall, that the Kingdoms of this World becomes the Kingdoms of the Lord, and of his Chriſt, *&c. Revel.* 11. *verſ.* 15. 16, 17, 18. which is a Summary Preface, or a Prefationary Sum to the Cataſtrophe or upſhot of the Revelations to follow unto the End. And in *Revel.* 20. and the firſt ſeven Verſes, is expreſſed how long this viſible Kingdom of Chriſt on Earth ſhall continue, and conſequently ſo long is the laſt Trumpet, *viz.* As the Learned conclude a Thouſand years, but the laſt end of all and ultimate Period, ſhall not be till the laſt end of the laſt Trumpet, *Rev.* 20. 12. *&c.* and thus 'tis probable the Reſurrection will continue the Thouſand Years of Chriſt's Reign upon Earth, touching this, ſee *Iſa.* 16. 19. & *cap.* 19. 20. and *cap.* 25. *verſ.* 6, 7, & 8. and *Daniel* 12. *verſ.* 5. where it is ſaid, *Go thy way unto the End and reſt, and awake in thy lot in the End of Days, for the Lord hath ſpoken it.* The Lord will then remove the Vail of

Ignorance which is now caſt over the faces of all people ſo as they ſhall clearly ſee the great and wonderful Miſtery of Man's Salvation.

Now, touching the place where Chriſt ſhall ſit in Judgment, the Scriptures make it out that it ſhall be in the Air, over the Valley of *Jehoſaphat*, by Mount *Olivet*, near unto *Jeruſalem*, then will Chriſt ſet forth magnificently his holy Spouſe, the Church Triumphant: Firſt, all things will be made New, fitting for the Merits of ſo Beautiful a Bride. Secondly, there will appear the Glory and Excellency of the Lambs Wife. Thirdly, the earneſt deſire of the Elect, who will ſay, *Come Lord Jeſus*, to whom the Fountain of Mercy will anſwer, *Behold, I come quickly*, ſee *Revel.* 3. 11. This will be a glorious Spectacle, repleat with Rareties far beyond what our weak fancies can imagine; it will not be like our tranſitory Pageantry for a day, but ſuch as will for ever fully employ the moſt piercing eyes of our Souls with raviſhing ſatisfaction. Here have we firſt the Precurſor, a *John Baptiſt* going before, and giving Warning, *Ecce!* Behold he is coming who hath been oft foretold, and long the darling expectation of all Nations, even Chriſt the only begotten Son of the Father, *Venio*, I come. Thirdly, the manner of his Coming will be Wonderful, he will not come leaſurely, as he Rode to *Jeruſalem* upon a ſlow Beaſt, but Riding upon the Wings of the ſwifteſt Wind, born up as it were by a bright Cloud of Angels, *Venio cito*, I come, ſaith the Lord, quickly.

Now, the many comings of Chriſt, which are diſperſedly related in the Holy Bible, I will ſet down in the order following,

His firſt Coming was Virtual, from the beginning of the World, full of the Vigour and Power of Redemption,

demption, as he was a Lamb ſlain from the begining of the World; and thus *Abraham* ſaw him as come, and his day as preſent.

His other comings were Actual, namely, *in Carne*, when he came to Man, by aſſuming his Nature, when he came, *ad ſuos*, to the *Jews*, and they received him not, this Coming was in Humility and Debaſement, *in forma Servi*, in the form of a Servant, to make us free by his Sufferings and Bondage. His Coming to *Jeruſalem* was *Local*, being both a Preparative to his cruel Paſſion, and a Prefiguration of his glorious Exaltation, *venit Rex*, was the Proclamation which was followed by the Royal Acclamations, *Hoſanna* being Sung to him, With a *Bleſſed be he that cometh in the Name of the Lord.*

He alſo has a ſpiritual and inviſible Coming into the ſecret receſſes of our Souls by Grace, and the power of his Holy Spirit, which doth raiſe us from the Grave of Sin, and Spiritual Death; This Coming is *in Miſericordia*, in Mercy.

But his laſt Coming is in Juſtice, in Majeſty, and in Glory, to Judge the Quick and the Dead, and to render to every one according to his Works, whether they be Good or Evil; and to Transform the Church Militant into the Church Triumphant: And this Coming is called by St. *Paul* the Glorious Appearance of our great God, and only Saviour Jeſus Chriſt: and himſelf has foretold, that he the Son of Man ſhall come Cloathed with a Triple Glory, that is, in his own Glory, in his Fathers, and in that of the Holy Angels.

Now of the ſeveral Comings I have hitherto ſpoken, ſome are paſt, ſome to come, and others are daily coming, and ever preſent as his coming to his Choſen, by moving and changing their Hearts, by renew-

renewing their Spirits, by comforting and inſtructing their Souls; preſent alſo in his coming to the Wicked and Reprobate, in ſuch manner as he came to *Pharaoh*. But the laſt and moſt Univerſal Coming is, that which is not yet come, and is promiſed in theſe words, *Behold I come*, *Rev.* 5. 6. and this is uſually call'd his Second Coming, which will be viſible and proper, wherein it is ſuitable to his coming by Incarnation, and yet it much differs from that firſt in manner, that being in the Depth of Humiliation, this in the Height of Exaltation; that in Reproach and Infirmity, this in Glory and perfection of Health; then he came to Die, and bear a Crown of Thorns, now to wear a Crown of Life; in that he came to be diſpiſed and ſpit on by his Enemies, in this to bruiſe his Adverſaries like a Potters Veſſel, and to make his Foes his Footſtool.

Secondly, in Time, that being in the fulneſs of Time, (yet in Time) when the Vail of *Moſaical* Tipes and Ceremonies was to be pull'd off, and yield to the Subſtance, *Gal.* 4. 4. This Future, in the very End of Time, when the whole frame of the Earth is to be broke in ſunder, the Curtains of the Heavens to be withdrawn, and all things ſublimated and purified by Fire, then ſhall Men ſee the Lord Chriſt coming in the Clouds, with omnipotent Power, and infinite Glory, with Millions of Angels, and all Souls, whom he knows to be his by Faith and good Works, each of which will than move in an Orb of Glory, far ſurpaſſing the brightneſs of the Suns Meridian Beams, and yet the Glory of Chriſts Body will infinitely exceed them all; then will the joyful Elect ſay, The time is come of Singing Eternal *Halalujahs*, and the Voice of Chriſt and his Holy Angels will be heard over the whole World in a Diapaſon of moſt Raviſhing

viſhing Notes, which will awaken and raiſe up all that are in their Graves, who (I mean the Juſt) ſhall come forth the Grave like ſo many *Joſephs* out of Priſon, and each Soul and Body ſeparated by Death, ſhall be conjoyn'd, though our Bodies be turn'd to Duſt, yet ſhall they be made Alive, and all poſſeſt with Agility, the Juſt ſhall in their Bodily ſhape Aſcend, and joyfully meet the Lord at his Glorious Coming in the Air, and all the Elect, who ſhall be found Living, ſhall be caught up together to meet their Saviour in the Air.

And the Fire ſhall burn up the corruption of the World, and the works therein ſhall in a Moment, in the twinkling of an Eye, overtake all that are then in Being, and whether it finds them either grinding in the Mill of Proviſion, or walking in the Fields of Pleaſure, or lying in the Bed of Eaſe, it will put a period to their preſent Enterprizes; it will burn up the droſs and corruption of Mortals, making them put on Immortality; and this change ſhall be unto the Righteous inſtead of Death; then ſhall they like *Enoch*, lift up their heads, and behold the glorious Angels of the Lord like ſo many *Gabriels* flying towards them, to tell them that the day of their Redemption is come, and to convey them through the Region of the Air to meet their Redeemer. Lo! they are at hand, ariſe therefore my Dove, my Love, my Fair One, and come away. Nay, all the Juſt, both Quick and Dead, being Glorified, ſhall forthwith (by the careful Miniſtry of God's Holy Angels, be gathered together from all the Quarters and Parts of the World, and be caught in the Clouds to meet the Lord Triumphing in the Air, and ſo ſhall become as a part of his Glorious Train, attending him in his Proceſſion to the Judgment Seat, where he and they will

will ſit in Judgment upon the Reprobates and Evil Angels. The Twelve Apoſtles ſhall ſit upon Twelve Thrones next unto Chriſt, to Judge the Twelve Tribes that refuſed to hear the Goſpel Preached by their Miniſtry; and as every one of the Apoſtles received Grace in this Life to be more Zealous of his Glory, and more faithful in God's Service than others, from that day for evermore they ſhall exceed the reſt in Glory, and all the Saints in honour and order, ſhall ſtand next to them that Judge both the Evil Angels, Reprobates, and bad minded Men, who, for want of a true confidence in God, put truſt in uncertain Riches, or in falſe Prophets, and run a Whoring after ſtrange Gods of their own making; They will in fine, be Judges of all ſuch as have Liv'd without a due fear of this Judgment, as if there was no ſuch thing.

A *Sabbatiſm* ſignifies a *Reſt* upon a *Seventh*, moſt likely (as *Jude* hints, *verſe* 14.) in the Seventh and laſt Age of the World. Further, to explain this *Sabbatiſm*, the Apoſtle minds them to keep a *Sabbatiſm* every ſeventh Day, out of which weekly Seventh was form'd their petty *Jubilee* of the Seven times Seven Years, *viz.* beginning at the end of the Forty Ninth Year. Their (*viz.* the *Jews*) longer Reſt in *Canaan* was alſo a kind of *Sabbatiſm*; they counted the Year of the World 2500, a Jubilee of Jubilee's. Their Return out of *Babylon*, where they had been about Seventy Years, was about the Seventh Jubilee from the Creation. Now, ſaith the Apoſtle to the Believers, in effect thus: You muſt have a *Sabbatiſm*, a *Sabbatical Reſt*, that muſt correſpond to thoſe former Reſts ever ſince the Creation.

But what *Sabbatiſm Septenary*, or Seventh of Reſt, can we find out beſides thoſe aforeſaid, but a *Sabbath* of a *Thouſand Years*, *viz.* the laſt Thouſand Years of ſeven

Seven Thouſand, before the ultimate general Day of Judgment. This the Ancients aſſert with one Conſent, grounding themſelves upon the Scriptures; their Words, in Summ, are theſe; *As every Seventh Day and Year was ordain'd a Day and Year of Reſt and Releaſe; ſo the Seventh Thouſand Years of the World is the Time of the Reſt and Releaſe of the World*, according to the 90*th* and 92*d Pſalms*.

All Orthodox Divines diſtinguiſh the Church of the Mediatour into viſible and inviſible, and not into ſeveral kinds; tho' the Church may be made up of ſeveral Nations, yet the Church and the Word are ſtill of the ſame Nature in Eſſence; the *Word* makes the Church of the ſame Uniform from the Beginning to the End; the *Church* that I ſpeak of, is an uniform Church in the internal Form, which is Union in and with Chriſt, and through Him with one another, *Eph.* 4. In ſeveral Ages it had ſeveral Forms; in *Adam*'s time it was outwardly moſt glorious, as well as inwardly perfect; in the Ten Fathers time before the Flood, it was in Families with a mean outward Glory; in the time of Tabernacles, made by *Moſes*, and of the Temple, built by *Solomon*, it had a world of glorious Types; in the New Teſtament, in the firſt 300 Years, it was mean; in *Conſtantine*'s time and downwards, it had a great deal of outward Glory; but of late times, in many places, very mean, yet ſtill we truly confeſs one univerſal Church in Kind, Nature, Eſſence, and in internal Form; when Chriſt's time ſhall come, he will make the Church Spiritually and Eternally glorious, and ſhe will ſing Allelujah for her ſafe Delivery at the ultimate Day of Judgment; but how long this ultimate Day may be, how long ere the Evening of the Millenary Day will be in coming, we cannot tell,

tell, becauſe the Prophets of the Old Teſtament in general have ſpoken of the Times of Reſtitution, but have not ſpoken of all things that are to be fulfill'd; and many things in the New Teſtament, the Apoſtles tell us, were hid in old time; and St. *John*'s Six firſt *Seals*, *Trumpets*, and *Viols*, ſhew as much; as alſo the binding of *Satan*, *&c.* Some think the Opinion of the Thouſand Years makes Chriſt's Kingdom to be Earthly, but the Scriptures make it to be Spiritual; neither doth the Word of God make the Kingdom of the Mediatour of two kinds, and of a different nature, but one and uniform from the Beginning to the End, *Luke* 1. 32.

Alſo in this New Creation, when things ſhall be re-created, or made a-new, there ſhall be no noiſome Fumes, Vapours, or any noxious Exhalations, fiery or watry, *&c.* to cauſe Sickneſs, *Death* it ſelf will then *be ſwallowed up in Victory*, 1 Cor. 15. and all Sorrow removed, *Rev.* 21. 4. the Air ſhall not be an Habitation for Devils as formerly, for which he was called *Prince of the Air*, Eph. 2. 2. but the Devil ſhall be chained up, *Rev.* 20. 2. and every *Unclean Spirit* ſhall be removed far away from the Church, *Zech.* 13. 2.

As in the firſt Creation God made all things in a ſhort time, ſo will it be in the new Creation; for Chriſt will then do great things ſuddenly, *Iſai.* 66. 8. The Appearance of Chriſt ſhall be on a ſudden, *Matth.* 24. 27. the Change of the Believers ſurviving at Chriſt's Coming ſhall be effected *in a moment, in the Twinkling of an Eye*, 1 Cor. 15. 51. And laſtly, the Reſurrection of the Deceaſed ſhall be by Chriſt effected at his Coming.

Chriſt, as Man, muſt judge Men as Men, and ſo have Time to make his Judgment, which in it ſelf will

will doubtleſs be juſt. Now this will take up a conſiderable time of the Thouſand Years; for Chriſt will judge the whole World upon the Earth, and the Earth will be the Place of Judicature, and all the Bodies that ever were muſt appear in a Place on the Earth fit for that purpoſe; I ſay on the Earth, for that in Heaven the Wicked cannot be to receive Sentence, and only the Saints are caught up in the Clouds. Satan, and the wicked Hypocrites, and other Sinners, will be ſentenc'd into *Outer Darkneſs*.

As to the Place where this great Aſſize will be held, the common Opinion is, that it will be near *Jeruſalem*, in the Valley of *Jehoſhaphat*, which *Coſmographers* aſſign for the middle of the Earth's ſuperficies; for if the *termini à quibus*, be the four Parts of the World, then the *terminus ad quem* muſt be about the Centre. Another Reaſon is, becauſe the Angel told the Diſciples, That as they ſaw Chriſt aſcend from Mount *Oliver*, which is over the Valley of *Jehoſhaphat*, ſo He ſhould in like manner deſcend from Heaven. Now that the ſaid Valley, or ſome Place adjacent to *Jeruſalem*, ſhould be the place of Judgment, 'tis moſt probable; becauſe that as Chriſt was thereabouts Crucified, and put to open ſhame; ſo it is likely that thereabouts his glorious Throne ſhall be exalted in the Air, when he ſhall appear in Judgment, to manifeſt his Majeſty and Glory; and ſo He in that place will judge the World with righteous Judgment, where he Himſelf was unjuſtly judged and condemned.

The Order he will obſerve in giving Judgment, will, as ſome think, be firſt to pronounce the Sentence of Abſolution and Bliſs upon the Elect, becauſe he will thereby encreaſe the Grief of the Reprobates

that

that ſhall hear it, and at the ſame time ſhow that he is more prone to Mercy than Judgment, more forward to Reward the Good, than to puniſh the Wicked; therefore he will in the ſight and hearing of all the World ſay to his Elect, *Come, ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Beginning of the World: Come you now from Labour to Reſt; from Diſgrace, to Glory; from the Jaws of Death, to Eternal Life.*

After this every Saint receives a glorious Crown from the Hands of their Righteous and Merciful Judge, as the ample Reward which he promiſed of his free Grace to all them that loved and hoped for this his laſt, and to the Bleſſed, everlaſting appearing. Then every one ſhall take his Crown, and lay it down as it were at the Feet of Chriſt, the generous Giver, and proſtrating themſelves, ſhall with one Heart and Voice, in a Heavenly Conſort, Sing *Praiſe* and *Honour*, and *Glory*, and *Power*, and *Thanks be unto thee, O Bleſſed Lamb, who ſitteſt upon the Throne*. Thou by Death Redeem'd us from being Sons of Wrath and Perdition, to be the Children of God: Out of every Kindred, and Tongue, and People, and Nation, thou haſt made unto our God, Kings and Prieſts, to Reign triumphantly with Thee in thy Kingdom for ever.

Next follows the dreadful Sentence of Condemnation againſt the hardned Reprobates and evil Angels, immediately after which Chriſt from his exalted Tribunal will ariſe, waited on by his numerous Train of Elect and holy Angels, with whom in Order and Array, he will aſcend Triumphantly unto the Heaven of Heavens, and there preſent all the Elect unto his Father, ſaying, *Behold, O Righteous Father, theſe are they whom Thou gaveſt me*

I gave

I gave them thy Word, and they Believed it; I have kept them, and none of them is loſt; Therefore let them Sing Praiſes to thee their God and King; let them be glad and rejoyce, and give honour unto thee, for the Marriage of the Lamb is come, and his Spouſe hath made her ſelf ready, Hallelujah, for the Lord God Omnipotent Reigneth.

Every thing tendeth to its proper Centre; God is the Centre of our Souls, our chiefeſt Good; therefore the Soul (like *Noah*'s Dove) cannot reſt nor joy till ſhe return and enjoy him; ſhe is ever deſiring to keep a perpetual Sabbath with him, to the Glory, Honour, and Praiſe of the Bleſſed Trinity; to which happineſs when we once Arrive, we ſhall not only know our Friends departed in the Faith of Chriſt, but alſo joyn in a League of perpetual Friendſhip with all the Faithful that ever were, or ſhall hereafter be; our knowledge now is but imperfect, then it will be compleat; for we ſhall know as we are known of God, or as the Angels know one another.

Come all you that thirſt after true and perfect knowledge, and employ your utmoſt endeavours to come Graduates in Chriſt's Heavenly Univerſity. In this World, the utmoſt pitch of Knowledge, the moſt diligent Students, and the ableſt Profeſſors, can with all their Faculties attain to, is only the diſcovery of the meer ſhaddow of our unſpeakable Creator; but in Heaven, we ſhall know God in reality, and in him all things perfectly; we ſhall know the manner of that ſtupendious work of the Creation; we ſhall be able to ſolve the difficulty of making all things out of nothing, and conceive the amazing miſtery of our Redemption. In fine, our Minds which now labour in trifles, with a Thouſand invincible doubts, will then be enrich'd with the knowledge of all things poſſible; and we ſhall conclude as

an undoubted Verity, that in the Fleſh we ſaw but a few of God's wonderful Works in compariſon of what ſhall be revealed then unto us. Let us then labour for Heaven, and like wiſe Merchants, traffick for Eternal Life, as a moſt precious Pearl which is worth our Purchaſe, tho' it coſt us all we have, *Mat.* 13. *Abraham* and *Sarah* left their own Country and Poſſeſſions to look for this City, whoſe Founder is God. *David* was ſo enamour'd with this Divine Manſion, that he rather deſired to be there a Door-keeper, than to dwell in the richeſt Tabernacle of Wickedneſs. It was into the Kingdom of Heaven that *Elias* ſo earneſtly beſought the Lord to receive his Soul, to which he went moſt willingly, tho' in a Fiery Chariot. And St. *Paul* having but once ſeen a glimpſe of Heaven, ever after deſired that he might be diſſolved to be with Chriſt; and well he might, for as *David* ſaith, *At God's Right Hand are Pleaſures for ever more.* If *Ruth* left what is uſually accounted moſt dear, her own Country, and followed *Naomi* her Mother in Law, to dwell with her in the Land of *Canaan*, (which was but a Tipe of Heaven) only upon the Fame which ſhe had heard of the God of *Iſrael*, tho' ſhe had no promiſe of any Portion therein, *Ruth* 1. 16. With how much more alacrity ought we to follow our Mother the Church, to go into the Heavenly *Canaan*, wherein God hath given us an Eternal Inheritance, aſſured to us by an holy Covenant, ingroſſed in the Word of God, ſign'd with the Blood of his Son, and Seal'd with his Divine Spirit and Holy Sacraments. O how immenſe will our happineſs be, when our Life ſhall be an inſeparable Communion with the Bleſſed Trinity; our Joy, the Eternal Preſence of our Lord; our Exerciſes, Singing harmonious *Halalujahs*; our Conſorts, Saints and Angels;

Angels; where Youth flouriſheth, and never waxeth Old; where Beauty laſteth, and never fadeth; Love aboundeth, and never cooleth; Health continueth, and never ſlacketh; & life remaineth, which never endeth. O Man, how happy and bleſſed thy Eſtate is, being truly reconciled to God in Chriſt, who will reſtore in thee God's Image, and give thee power to reaſſume thy Soveraignty over other Creatures: Thou art in this Life inferior to the Angels, but in the next, thou wilt be equal with them; for in ſpiritual Graces and everlaſting Glory, thou wilt become their Brother; yea, thou (in reſpect of thy Nature, exalted by a perſonal Union to the Son of God, and through him joyned to the Trinity) ſhall become Superior even to Angels themſelves. Since thou, O Man, haſt ſeen and heard how glorious and perfect an Entity God is, and ſince the *Zenith* of Bliſs and Happineſs conſiſts in having an Eternal Communion with his Majeſty, now therefore I intreat thee, in the Bowels of Chriſt Jeſus, as thou tendereſt thy Salvation, ſeriouſly with me to conſider the vanity of theſe things which ſcreen from us the favour of God, and the hope of Eternal Life: Therefore all the inſignificant Gaities of the World, without true and undefiled Religion, are but as Flowers about a dead Corps: But the knowledge of Chriſt is the excellence of a Chriſtian, I mean knowledge reduced to Practice, for Knowledge without Practice, is like gaudy Feathers, all for ſhew, and nothing for uſe; 'tis by this Practical Knowledge we may attain a Crown of Glory: Therefore, let us rouſe up our Spirits to a diligent endeavour after true Piety, (the noble effect of true knowledge) which will direct us rightly to manage thoſe parts God has endow'd us with; for though the depravedneſs of our Nature makes theſe gifts of

our mind Rebel, yet Piety will reduce them to Obedience, and make them pay their homage to the King of Saints.

I will next ſpeak a word or two about *Doctors*. Now the word *Doctor* (as ſome ſay) is deriv'd from *Donor*, and *Donor* ſignifies a *Giver*. But God is the Giver of every good and perfect Gift. Hence perhaps it was that our Saviour ſaid to his Diſciples, *Be ye not called Doctors*. And again he ſaid, *The Whole need no Phyſician*, intimating hereby, that his Apoſtles were as well Phyſicians as Divines; and in both reſpects they were forbid to bear the Name of *Doctors*. Likewiſe they were order'd, as Divines and Phyſicians, to take no Money either for Curing the Diſeaſes of the Poor, or for Preaching the Goſpel to them. Theſe things, and his miraculous Feaſting of the Multitude, made Thouſands follow him and his Apoſtles, who preach'd and did all good Works *gratis*, when as before that time the Poor paid the tenth of all they had only for hearing the Law repeated, nay, Decimation then run ſo high, that even Speer-Mint, Anniſeed, *&c.* were diligently tyth'd.

'Tis an Abuſe in ſome places for the *Prieſt* to impoſe upon the ignorant a Belief, that except they give Heaven's Porter a Peny, the greateſt Righteouſneſs will not be able to gain them admittance into thoſe Heavenly Manſions; but they muſt, for default, be fixed in Purgatory till that Peny and much more be paid by their ſurviving Friends, in getting Interceſſion and Prayers offered up for their Souls; but *Job* ſaid, *Naked came I into the World, and naked I ſhall go out*; by which it appears, that as we have no Money when we come into the World, ſo we ſhall have no Occaſion for any when we go out. Beſides, the Scripture informs us, that the Twelve Gates belonging

ing to that Holy City are never ſhut Day nor Night, but are always open to all true Believers of God's Word, and Obſervers of the Precepts thereof; ſo that he that ſo believes, and ſo doth as God's Word directs, ſhall undoubtedly be fed with the Tree of Life, even Chriſt Jeſus, who would have all Men that get Wealth in this World, to do good, and diſtribute part of what they have to cloth and feed the Poor, relieve Priſoners, *&c. with ſuch Sacrifices God is well pleaſed*; and be aſſured, that whatever Deeds of Charity you do to ſuch as ſtand in need of your Help, it is the ſame as if they were done to Chriſt himſelf. Hence I think my ſelf obliged to do my beſt to recover all who are pleas'd to make uſe of me, as an Inſtrument under God; and if any ask ſuch as have been recover'd by my Means, who reſtor'd them to Health, let them anſwer, that it was God by *D. Iriſh* his Inſtrument; and ſo in this, as in all other things, give the Honour and Thanks to Almighty God, eſpecially for making his Word known to the meaneſt Capacity through all Nations.

I have elſewhere, in part, given my Opinion touching *the Underſtanding of Variety of Languages*; and will here only add, that tho Multiplicity of Tongues have been generally held as a gentile Accompliſhment, yet were they never abſolutely neceſſary till the World was to be Goſpelliz'd, *Matth.* 28. 19. which we gather from ſeveral following Circumſtances: For the Apoſtles were commanded once and again to ſtay at *Jeruſalem* till Chriſt ſhould ſend the Promiſe of his Father upon them: And they waiting for Abilities to their Work till *Whitſunday*, or *Pentecoſt was come, they were all with one accord in one place, and ſuddenly there came a ſound from Heaven, as of a rushing mighty Wind, and it filled all the Houſe wherein*

they Sate, and there appeared Cloven Tongues, like unto Fire, and ſate upon each of them, Acts 2. 1, 2, 3. *Tongues appeared,* the chief Inſtrument of their work, which was to diſciple all Nations, and to Preach Repentance and Remiſſion of Sins, *Luk.* 24.47. *Cloven Tongues,* becauſe they were to divide the Word aright, that every one in all Nations and Languages might have his Portion; *They were as of Fire,* to ſhew the Zeal, Light, Efficacy, and Succeſs of their Endeavours, and therefore was this ſtrange Miracle uſher'd in with ſuch a ruſhing mighty Wind, becauſe none ſhould be able to reſiſt the Power by which they ſpoke, *Act.* 6. 10. and 24. *and they were all filled with the Holy Ghoſt,* and then they ſpoke Apothegms, ſerious Sayings, and ſacred Sentences. And they might well be amazed, *verſ.* 11. when near twenty Nations, of ſeveral Languages, affirmed, they heard them ſpeak in their own Language the wonderful Works of the Lord, every Man in his Tongue where they were born. Indeed, Chriſtianity was to ſpeak all Languages at firſt, becauſe it was to be preached to all Nations; the Goſpel only is able to make all Nations *wiſe unto Salvation,* 2 Tim. 3. 15. if they would believe the ſame.

We ſhould alſo truly call upon God ſucceſſively to ſend Chriſtian, good and godly Governours, that they earneſtly may ſtand for the Chriſtian Church, and true Religion, which God hath cauſed to be taught among us, that the ſame may continue manfully to reſiſt erroneous and falſe Doctrine; and now in our time God hath raiſed up certain high and mighty Heads and Princes, which have been Nurſes and Protectors of the Church: God preſerve them mercifully for the ſame, and ſend continually Men able and willing ſo to do, who ſhine with the Beauty

of

of acquired and natural Parts, and are free to impart their Knowledge, by explaining the true Sence and Meaning of God's Word to all Rational People, ſo as thereby they may come to the true Knowledge of God, and his only Son our Bleſſed Saviour Jeſus Chriſt, ſo as all Nations may be led by the Word of that one Shepherd, who gave his Life for a Ranſom for all thoſe that believe his Word, which is the true Light that enlightens every Man in the way to Eternal Life. So God grant that his Goſpel may for ever flouriſh amongſt all Nations, to the End of the World.

Let me, in the next place, exhort all Men to remember to crave a Bleſſing of God, and be thankful to him for whatſoever they eat or drink, ſince it all comes from his Bounty, which affords us what his Wiſdom thinks fit and neceſſary. For ſuch *gratis* and gracious Gifts as he daily confers upon us, let us, if we would avoid the juſt Imputation of the greateſt Ingratitude, give his Divine Majeſty thanks. How thankful was our Bleſſed Saviour for two Loaves and a few Fiſhes, when he bleſſed God his Heavenly Father for them; the Iſſue was a miraculous Encreaſe, to ſhow us, that if we were thankful to God for a little, he would give us much; yet we daily ſee how wonderfully forgetful Thouſands are, when they ſit down to plentiful Tables, and mind not before nor after they eat to return the Giver Thanks for their nouriſhing Varieties. I fear it will go bad with ſuch one Day, through their neglecting the Duty of Thankfulneſs for what they daily receive from Heaven's Liberality. 'Tis God that gives, or at leaſt lends us all we have, can we then do leſs than thank him for the ſame, which undoubtedly he expects, even from our Hearts, as well as in formal ver-

bal Ackn[illegible]ents, which are but ſigns of our inward Gratitude. What are ſuch, I pray, better than Heathens, who, knowing their Duties herein, riſe from Meat unſanctified. We ought not only to be thankful, but alſo to beſtow ſome part of what we have on the Poor, according to the Directions found in Sacred Writ. Such as fail herein muſt expect God's Indignation and Rebuke when he calls them to an account for their Stewardſhip. Repentance then will be too late for our now Forgetfulneſs. Now is the acceptable Time to ſeek the Lord, whilſt he may be found; for in this Life, whenever we call upon him, he will hear, and grant our requeſt.

Let the Words of my Mouth, and the Meditations of all Mens Hearts, be now and ever acceptable in thy Sight, O Lord God, our Redeemer. Moſt Great and Glorious Lord our God thou art, and there is no other God beſides Thee in Heaven nor in Earth; for the Heavens are thy Throne, and the Earth is thy Footſtool, and the Heaven of Heavens is not able to contain Thee; the whole Earth is full of the Glory of thy Majeſty. O what miſerable Creatures are we, Duſt and Aſhes, not worthy of the leaſt of thy Mercies! How dare we then preſent our ſelves before Thee, who art ſo pure and holy a God? yet ſtill through thy Mercy we have here our Being, whereas thou mighteſt have placed us in the Abyſs of Hell for ever, where there is nothing but weeping, and wailing, and gnaſhing of Teeth; where the Fire burns, and never goes out; and where the Worm, namely the loſt Soul, never dies. Let us all then with Humility jointly ſay, *We have ſinned againſt Heaven, and againſt Thee.* Let us honour our Callings with the Practice of good Works, and follow Peace with all Men. Help us, O Lord, now

to

to preſs forward to make our Election ſure, and that we may live every Day as piouſly as if it were our laſt, ſince we know not how ſoon thou may'ſt ſummon us to appear before the Tribunal Seat of Jeſus Chriſt, to give an account of all our Works done here in the Fleſh. Purge us with Hyſſop, and we ſhall be clean. Waſh us in the Blood of the Lamb, and then we ſhall be whiter than Snow. Take all our Sins and caſt them in a Cloud behind thy Back, where they may be remembred no more. Create in us new Hearts, and new Spirits, ſo as we may walk in Newneſs of Life, according to thy Holy Will and Commandments. And if it be thy Bleſſed Will pity all thoſe that ſit in Darkneſs, and under the Shadow of Death, that they may come at thy appointed time to the miraculous Light of thy Goſpel diſpenced to all true Chriſtians, by thy true and only Son our Bleſſed Saviour, who ſitteth at thy right hand making Interceſſion for all thoſe that put their truſt in thee. Grant, if it be thy Bleſſed Will, that we may all be taught by that Head Shepherd of thy Church, who ſaid, *When you pray, ſay, Our Father*, &c.

Such as would know more concerning their Duties in Prayer, Publick or Private, by the way of Form, or would attain to pray by the Spirit, according to their preſent Neceſſities, or Wants, let ſuch read the incomparable little piece ſet out by *Robert Ruſſell*, 1700. 'tis the Third Edition; in it are Seven Sermons. *Price Bound* 1 *s.* 6 *d.*

In a word, I earneſtly exhort all my Readers to be piouſly mindful of their Duties to God and Man; if you fail not in this, *Chriſtian Reader*, God will remember you, and after this Life, in Eternal Bliſs you will live with him at Reſt.

Take

Take but a ſerious proſpect, by a powerful Imagination, of all the ſeveral conditions obſervable amongſt worldly Men, and you will find that not one of them ſits eaſie upon its Poſſeſſor; for the natural Man is ever a Repining, and a perpetual ſucceſſion of Doubts and Fears compleat the meaſure of his Inquietudes; ſometimes he complains of the Actions of his Superiors and Governors; and if they in the end ſhould prove agreeable to his Fancy, he will yet keep up the height of his Misfortunes, by grieving at the unobliging deportment of his Inferiors; nor will it ever be otherwiſe with thoſe that ſeek Content below; hence thoſe that are circled with the greateſt Splendor, find not their Perturbations at all leſſened by it, but think they might be much more happy, and therefore ſtrain themſelves afreſh in the eager purſuit of other Worldly advantages, which, if obtain'd, bring not the deſired Content, and the reaſon is, becauſe they look for it in the things of this World, where it is not to be found; there is no ſtate of Life, be it what it will, but what is attended with Miſery enough in thoſe that live after the Fleſh. Nay, many times the very Courts of Juſtice torment Men abroad, as much as their Families care does at home; the Country life is oppreſt with continual Labours; at Sea there is confuſion of Dangers, the Merchant teaches his Eſtate to Swim; and he that Travels with Riches, gives a great Temptation to Highway-men, and expoſes his Life and Money to the mercy of Thieves; the Rich are Plagu'd with the deſire of Encreaſing, care of keeping, and fear of loſing Riches, while the Poor are obnoxious to Scorn and Contempt. Marriage in general is no more than a conjunction of mutual Perplexities and accidental Calamities; Children are

Monuments

Monuments of Care, and for the moſt part, very uncertain Comforts, eſpecially in theſe days; and on the other ſide, a ſingle Life oft proves a ſolitary miſchief or inconvenience; the Fruitful bring forth Cares, and Barrenneſs is counted a Curſe; Youth is a tormenting Fury, old Age a meer lump of Infirmities, and an incurable Diſeaſe: Thus there is ſomething in every life that proves the bane of our Happineſs, except we entirely give our ſelves up to the Service of God, *Mat.* 6. 24. *No Man can ſerve two Maſters, God and the World*; he that is a Vaſſal to his Wealth, can never make a true Servant of God: he that is a Rebel to his lawful Prince, is no good Subject of Chriſts, tho' Religion be the Pretence: The Parable of the Rich Man, and many other places of Scripture, make out how hard it is for ſuch who truſt in uncertain Riches, to enter into the Kingdom of God: Therefore miſerable is the caſe of all covetous, Rich perſons, Uſurers, Extortioners, Thieves and Robbers; nor can we think better of the Envious, Murderers, Whore-mongers, Sorcerers, Idolaters, Sabbath-breakers, Swearers, Drunkards, Gluttons, and ſuch as are given to Detraction, and Anger without cauſe, calling their Brother Fool; to theſe add lying Reprobates, the Proud, the Cruel, and heard-hearted Hippocrites, the Sloathful and Unbeliever, and many preſumptuous Sinners; all which are threatned to be caſt into unquenchable Fire, as unprofitable Servants: They are ſuch as prefer Vice before Virtue, Iniquity before Godlineſs, Falſhood before Truth, and their own dark works before the light of the Goſpel: Alſo among the unprofitable Servants, may be reckoned the Rebellious, who by belying their lawful Governours, rob the Peoples hearts of Obedience, and ſo fit them for Rebellion,

which

which is a kind of Witchcraft and ſpiritual Theft. Nay, thoſe that corrupt the Minds of others by leud Examples, Hippocrites, Slanderers, teachers of Lies, whereby the Souls of their Hearers are rob'd of Eternal Life, are condemn'd. All that fooliſhly attribute to themſelves the benefit of Health, Wealth, or Liberty, and ſo deprive God of his Glory, are hither refer'd; ſuch as purloin from their Maſters, Parents, Husbands, Wives, Friends, or Neighbours, ſuffer them to incur any loſs or detriment which they might prevent, are in the ſame Claſs with the former; ſuch as Rob their Neighbours, either by falſe Weights, Meaſures, bad Wares, or ſubtile Practices; all Lawyers that make good Cauſes bad, or Bad Good; all Debtors that never deſign to pay; all Creditors that cruelly Triumph over the Bodies of their poor inſolvent Debtors, by Impriſonment, or any other kind of Oppreſſion. And laſtly, Envious Men, who, when they have done a Man what diſgrace they can by Words, fall to the practice of unjuſt Deeds, to over-throw and ruine thoſe whom they cauſeleſly Hate; ſuch ſure cannot ſo much as have the leaſt pretence to be Servants of God, but, on the contrary, Slaves and Vaſſals of Satan.

Now, to know who are unprofitable Servants, I ſay, firſt, They are ſuch as are Magiſtrates abuſing their Authority, to the hurt of thoſe they ought to Protect.

Secondly, Such as are no Magiſtrates, but either neglect their calling, or deprave it by their wicked Practice.

Thirdly, Rich Men, who relieve not the wants of the Poor with their Plenty.

Fourthly,

Fourthly, Learned and well inſtructed Chriſtians, who ſuffer the Ignorant to go Aſtray without giving them good Advice or neceſſary Inſtructions.

Touching thoſe that have their Portion in the Sulphurous Lake, which burneth with Fire and Brimſtone, (where Men undergo (as 'tis call'd) the Second Death) ſee *Revel.* 21. 1. By this Second Death, is underſtood the deplorable ſeparation of the Soul and Body for ever from the Beatifical Viſion or Preſence of God, and this is the Death which the Wicked muſt ſuffer; yet the fulneſs of their Puniſhment will not be inflicted upon them till the day of Judgment, when their Souls and Bodies are reunited, then they will receive their dreadful Doom and condign Puniſhment for their Evil Deeds: for your further inſtruction herein, ſee *Luk.* 16. 22, 23. the 8. 28. the 10. 23. and the 12.30. *Mat.*23.23.31. and 5.24. and 13.14. and 14. 31. *Theſſ.* 1. 10. 1 *Pet.* 3. 19. *Jude* 5. 5, 7. *Acts* 7. 5. and in many other places the Scripture gives a large account of Hell, and of its Torments, of which none can doubt, ſince our Bleſſed Saviour ſaid, *That Heaven and Earth ſhould paſs away, but his Word ſhould never paſs away*; Therefore, unleſs we be regenerate and renewed in Chriſt, our condition is deſperate; hence let us with all ſpeed Repent, and ſtreighten the unevenneſs of our ways, according to the Level of God's Word and Commandments; let's Love one another, and do as we would be done by, and ſhew the lovelineſs of our Faith by the uprightneſs of our Works; *For it is not every one that cryeth Lord, Lord, that ſhall enter into the Kingdom of Heaven.* No, *It is the doing the Will of God that dwelleth in Heaven that muſt bring us thither*; We muſt be Born again, not of the Blood, nor of the Will of the Fleſh, but

but of God, who in Christ is our Father, and will renew his own Image in us every day more and more, and apply to us the Merits of Christ's Sufferings for the blotting out of all our Sins, original and actual, together with the guilt and punishment belonging to them: Blessed is he therefore to whom the Lord hath not imputed Sin, [see *Ezek.* 18.21. 2 *Cor.* 33.13.] for to such all the Righteousness of Christ is freely and fully imputed, to the Reconciliation of them unto the Lord, who approveth them as Righteous, not taking notice of every fault, but bearing with their Frailties and Infirmities, *Exod.* 34.67. *Rom.* 4. 8. The godly Man hath an assurance of God's Fatherly care and protection Day and Night, which care God manifests in providing all things necessary for his Soul and Body, so that the godly Man is sure of having enough: God gives his holy Angels [as Ministers] a charge to attend upon the Righteous, *Psal.* 34. 7. And to prevent all dangers, the Angels pitch their Tents about the Just for their safety where ever they go; yea, God will defend them with a Cloud by day, and with a Pillar of Fire by night; and his Providence shall hedge them from the Power of the Devil, see *Jude* 1.9. where 'tis Recorded, that *Michael* the Arch-Angel was set to keep the Body of *Moses*, which being secretly hidden by God, was sought for by Satan; by which it appears, that God's good Angels keep all such as live and die in the faith of Christ, and in the fear of the Lord, 2 *Kings* 6. 17. The Eyes of the Lord are always open to see their State, and also his Ears to hear their Complaint, and in his good time will deliver them out of all their troubles, and bring them to the glory of the Church in her perpetual Triumph in the World to come, when joyned to her Bridegroom Christ Jesus, in Joy that shall never have

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an End, a taſt of which Joy is in ſome ſort made manifeſt unto us in the *Revelations cap.* 2. 22.

Therefore let us all with St. *Stephen* ſay, *Come, Lord Jeſus, come quickly*; and in the mean time, the Lord grant that we may be always Purging out [by true Faith and Repentance] the Malignity of our Spiritual Diſeaſes, till we arrive at divine and ſaving Health, that at the End of our Bodily Infirmities, the great Phiſician may adminiſter a Cordial to us of his own Living Water; and grant, that at the Night of Death, when our Sun ſhall ſet, the Sun of Righteouſneſs may riſe upon us with healing under his Wings, and make our Souls [as the Lame-man's body in the Goſpel] entirely whole, and ſo elevate us to thoſe Light Orbs, and Heavenly Manſions, where the Sun ſhall no more be our Light by Day, nor the Moon by Night, but the Lord our God ſhall be our Everlaſting Light and Glory.

Which are the Hearty Prayers of,

READERS,

Your True Friend,

And Faithful Servant,

David Iriſh.

MVSEVM
BRITAN
NICVM

Advertiſement.

THE *Small-Pox* being now in many Places, I thought it convenient to publiſh, That if I ſee the *Small-Pox* break out of any, or but newly come out, I will tell them at firſt ſight whether there be any Danger of Death by having them or not. And I do affirm, That I can, with God's Bleſſing, give an Antidote againſt them, and of ſuch Vertue to thoſe that are not already infected, that tho they eat and drink, and be always with thoſe that have them, yet ſhall they not have them.

So God preſerve us all from all manner of Contagious Diſeaſes, and from ſudden Death. *Amen.*